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THE REIGN OF JESUS

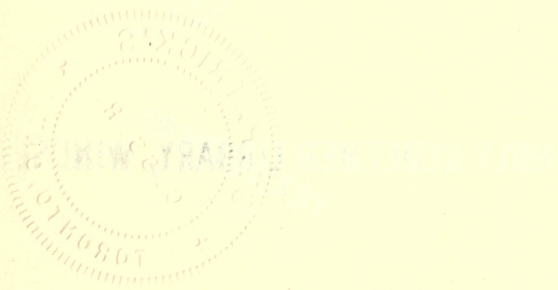


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THE REIGN OF JESUS

BEING AN ABRIDGMENT
OF THE WORK OF THE
BLESSED JEAN EUDES

BY

THE ABBÉ GRANGER

HONORARY CANON OF BAYEUX

FORMERLY MISSIONER OF NOTRE DAME DE LA DÉLIVRANDE

TRANSLATED FROM THE SECOND FRENCH EDITION

BY

K. M. L. HARDING

‘Volumus, Domine Jesus,
Te regnare super nos’



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Nil Obstat.

F. THOS. BERGH,

CENSOR DEPUTATUS.

Imprimatur.

EDM. CAN. SURMONT,

VICARIUS GENERALIS.

WESTMONASTERII,

Die 6 Decembris, 1911.

TRANSLATIONS OF LETTERS OF APPROBATION FOR THE FRENCH EDITION

FROM Père Le Doré, Superior General of the Congregation of Jesus and Mary, August 6, 1909 :

. . . . You tell me that the first edition of the Abridgment of the "Reign of Jesus" has rapidly sold out and that you propose to publish a second. I rejoice much at this good news. The alacrity with which the public has hastened to procure your work testifies both to the veneration in which the Blessed Jean Eudes is held, and to the esteem inspired by the doctrine of the Life and Reign of Jesus in Christian souls—which doctrine you have scrupulously respected in your abridgment of the book of the Blessed Jean Eudes.

Our blessed Founder, in the opinion of the most Eminent Cardinals whose duty it was to study his works preliminarily to the Cause of Beatification, is a remarkable Master in all the questions which concern the Christian and priestly life. Now his most finished work with respect to the Christian life is incontestably the "Life and Reign of Jesus in the Soul." Cardinal Satolli, in the Church of Gesù at Rome, and the Curé of Notre Dame of Caen at Tourailles, in the diocese of Séez, both chose this work as the subject of their panegyric on the Blessed Jean Eudes. The spiritual doctrine which is there developed with so much learning and piety merits for its author a high place of dignity amongst the most celebrated spiritual and mystic writers. By conforming his spiritual life to the teaching of the Blessed Jean Eudes, a soul will inevitably attain rapidly to the greatest holiness, living the life of Jesus.

Your abridgment retains the merits of the work of the Blessed Jean Eudes, and by the form you have given it you have succeeded in bringing it within the reach of the

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greater number of the faithful. Your readers will be nourished with the marrow of the doctrine of the Blessed Jean Eudes ; I can, therefore, but thank and congratulate you for having undertaken this work and for proposing to give the public a second edition. The Blessed Jean Eudes will bless this new edition as he blessed the first.

From Père Le Doré, May 5, 1910 :

. . . I thank you very affectionately for sending me the second edition of your excellent book, the abridgment of "The Reign of Jesus," by the Blessed Jean Eudes. All the spiritual doctrine of our pious Founder is expounded in this valuable volume. In our day, as well as in the lifetime of the Blessed Jean Eudes, this doctrine, so profoundly Christian, is the admiration of the learned. I have heard this admiration reiterated a thousand times by eminent theologians, by a large number of Bishops, and especially by the most Eminent Cardinals, members of the Sacred Congregation of Rites.

Besides, the welcome given to your first edition, so quickly exhausted, attests that souls have known how to appreciate and enjoy these thoughts and sentiments.

In aiding, by your publications, to make Jesus live and reign in souls, you are but hastening the accomplishment of the programme of our Supreme Pontiff, Pius X. : "Instaurare omnia in Christo."

The following is the translation of an article from the pen of Monsieur Henri Joly* of the "Institut," which appeared in *La Croix*, October, 1910 :

Here are two works of which I ought to have spoken some time ago. Both are by ecclesiastics who address themselves, primarily though not exclusively, to their brethren of the clergy. . . . The first is an edition, most cleverly compiled, of the finest work of the Blessed Jean Eudes. . . . The Abbé Granger, Honorary Canon of Bayeux, has had the happy idea of choosing amongst the writings of his holy fellow-countryman the most characteristic of all, "The Reign of Jesus," and offers it to the meditation of devout souls. In spite of the beatifica-

* M. Henri Joly is the editor of the French Series of Lives of the Saints, "Les Saints."

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tion of 1909, in spite of the numerous festivals celebrated on that occasion in so many of our dioceses, in spite also of more than one attempt to popularize his works, Père Eudes is not known as he deserves. I leave on one side the share he took in the religious revival of France, with S. Vincent de Paul, with the Père de Condren, with Monsieur Olier ; it is so great that he who has not closely studied it is not really acquainted with all our seventeenth century. But Canon Granger's publication is a book of prayer and Christian practice adapted to all times and to all needs. The book does not only mark a memorable date, but it is valuable on account of its contents, which deal with what is fundamental, universal, and consequently, one may say, eternal. Like the "Imitation," like the "Life of Jesus," by S. Bonaventura, like the "Exercises of S. Ignatius," and like the "Introduction to the Devout Life" of S. Francis of Sales, it deserves to be placed in the hands of all. It resembles and yet differs from these others by its lofty austerity. There is hardly a chapter which does not deal with the favourite idea of the great revivalist, that the mission of the Christian, whether priest or layman, is to continue the Christ, to form Him in each soul and in all the acts of one's life. To the beautiful commentary we owe him on the perpetual sacrifice which the Priest offers in his own person is added an explanation no less remarkable on the essential association of the faithful with the Priest ; the former, for instance, not only being present at the Holy Sacrifice of the Mass, but doing what the Priest does—that is to say, offering "with him and with Jesus Christ the Sacrifice offered to God on the altar."

Assuredly there are many thoughts in "The Reign of Jesus," but this is the chief and leading thought which is to be found in all the explanations and meditations of the Blessed Jean Eudes.

Canon Granger has quite understood, however, that in the work of his author there was a certain prolixity. He has therefore abridged and simplified, but with much discretion and tact, and the result of his labour is a charming little volume, which deserves to be found on the bookshelf and above all in the hands of all those desirous of advancing the Reign of Jesus Christ.

INTRODUCTION

BEFORE teaching, our Lord Jesus Christ began by putting into practice what He was to enjoin on others. Thus the holy Gospel is but the manifestation of the life of Jesus Christ—a life resplendent with holiness and light as was fitting for the only-begotten Son of the Father.

The holy Founders of Orders have followed in the steps of the Master. The Rules of S. Benedict and of S. Francis of Assisi were the programme of their own lives before becoming the programme of the lives of their disciples.

In the same way, those books which set forth a method of spiritual life, approved by the Church, have been *lived* before being published. Thus, the admirable book of the "Exercises of S. Ignatius" is but the expression of his soldier's soul, striving by strategy to attain the final goal, the glory of God.

What is stranger still, the "Introduction to the Devout Life" existed already, unknown to its author, before it assumed the form of a book. S. Francis of Sales was quite surprised at having compiled this masterpiece. He had only to put in order and to complete the counsels he had given, out of the treasure of his heart, to meet the needs of his penitent.

"The Reign of Jesus in the Christian Soul" might well be entitled "The Inner Life of the Blessed Jean Eudes." For if it be the outline of his teaching and of his method of direction, it is still more the most true and perfect expression of his soul. He was only thirty-six years old when he wrote it, and he determined to make it always his rule of life.

"The Reign of Jesus" is the first and the most important of the writings of the Blessed Jean Eudes. He had published an outline of it in 1636 with the title of "Spiritual Exercises," and the following year the complete work appeared.

Introduction

"This first edition shows us 'The Reign of Jesus' written straight off with such precision of thought and expression that no revision has ever been necessary"*

"The Reign of Jesus" had from its first appearance an immense success. Numerous editions appeared in turn at Caen, at Rouen, and at Paris. Poisson, the famous printer of Caen, published the fifth edition in 1644, and the eighth in 1648.

The Blessed Jean Eudes did not desire to write a book which should be read only, but one which should be put in practice. He had destined it for the faithful in general, but later he enjoined it as a manual of spiritual life on the priests of the Congregation of Jesus and Mary, on the nuns of Notre Dame de Charité, and also on the students of the theological seminaries, which he had founded in Normandy and Brittany. This little masterpiece is thus the first of seminarists' manuals.

"The Reign of Jesus" is also of high importance in the history of devotion. It shows us the path by which the holy apostle reached the Immaculate Heart of Mary and the Sacred Heart of Jesus.

There is one soul above all others in which the life of Jesus blossomed in all its perfection; there is one heart which, in preference to all others, has ever been His kingdom of predilection: the soul, the heart, of the Virgin Mary. The Blessed Jean Eudes composed the Office of the Holy Heart of Mary to celebrate this delicious mystery. "Come, let us adore Jesus reigning in the Heart of Mary; He is our Love and our Life."†

The Heart of the Incarnate Word is, then, the real source of love and the principle of our life. The Blessed Jean Eudes repeats this again and again. He desires that our gaze should be unceasingly fixed on this divine Heart in order that we may contemplate its greatness, offer its adorations and thanksgivings to the infinite Majesty of God, reproduce in ourselves its holy dispositions, and imitate its admirable virtues. He is, then, truly the father of the devotion to the Sacred Heart. He is to expound its doctrine, explain the grounds for it, and outline its observance: he is truly the doctor of

* "Œuvres Complètes," i. 68.

† "Invitatory."

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the devotion. He preaches it in his Retreats and Missions : he is its first apostle. And, lastly, he composes, in honour of the Heart of Jesus, an Office still more beautiful than his Office of the Most Pure Heart of Mary. "Come," he says to us in the "Invitatory," "Come and let us adore the most loving Heart of Jesus, our Love and our Life." For this reason he is called by Leo XIII. the founder of the liturgical cultus of the Holy Hearts of Jesus and Mary.

"The Reign of Jesus" is, in short, *the* fundamental work of the Blessed Jean Eudes. "We find in it condensed, with a luminous precision, his ideas on the Christian life, its nature, its foundation, and its complete development in the exercise of the virtues. No other of his works presents the same advantages."*

The teaching of the Blessed Jean Eudes is that of S. Paul, his chosen master. It originates entirely in this principle, which he borrowed from the great Apostle : The Christian life is but the continuation of the life of Jesus Christ on earth, consequently a true Christian should be another Jesus Christ.

The point, therefore, is to develop in us this divine life of which we received the germ at our Baptism.

To renounce sin, the spirit of the world, our self-love, to destroy in ourselves the old man, this is the first part of the programme.

To fix our eyes unceasingly on Jesus, to love Jesus, to imitate Jesus, to unite ourselves to Jesus in prayer, in action, and in suffering—in a word, to form Jesus in us, that is the second part.

"Our desire, our study, our chief occupation," the Blessed Jean Eudes will say to us, "should be to form Jesus in us—that is to say, to make Him live and reign in us and to make to live and reign in us His spirit, His devotion, His feelings, His inclinations, and His dispositions. It is to this aim that all our religious exercises should tend. It is the work which God has put into our hands in order that we may labour at it unceasingly."

Such is the sole aim of the Blessed Jean Eudes in all the pages of his book—a real masterpiece of doctrine and

* "Œuvres Complètes," vol. i.,

piety. He makes it a complete manual within the reach of all souls. One finds in it :

A doctrinal treaty on the Christian life.

A method of spiritual life.

A rule of life which embraces all the actions and all the circumstances of our existence.

A selection of meditations and devotional exercises.

The abridgment of " The Reign of Jesus " reproduces in its integrity the teaching of the Blessed Jean Eudes on the spiritual life, his method and rules for spiritual direction.

Plan.—The plan of the work has been respected, but reduced to three parts :

1. The nature and foundations of the Christian life.

2. What one should do each day, each week, each month, each year.

3. Prayers and devotions.

Omissions.—An abridgment implies some suppressions. These suppressions deal solely with repetitions, with too lengthy reasonings, with pious practices which have become out of date—such as the Rosary of the Blessed Trinity.

In this new edition we have done justice to very reasonable demands by reproducing the Elevations, either in their proper place in the body of the work, or else at the end, in the third part, in order not to impede the unfolding of the doctrine.

Additions.—To fill some gaps, some extracts have been borrowed from the other works of the Blessed Jean Eudes. The annual Retreat has thus been with advantage rendered more complete.

Summaries and Explanations.—The teaching of the Blessed Jean Eudes, as well as his spiritual counsels, are summed up in the summaries placed at the beginning of each chapter. So that one may see in a few lines the ensemble of his teaching.

The different programmes for the day, the week, the month, the year, may seem at first sight confused, but the short explanations given will show how they harmonize one with another and are the completion one of the other.

In the same way with the pious exercises proposed by the Blessed Jean Eudes. It was useful to indicate their

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origin, to show their importance, to assign them a place in the programme of our spiritual life.

Lastly, a few quotations enable us to establish a comparison between "The Reign of Jesus," the writings of S. Gertrude, and the teaching of Father Faber, in his admirable book "All for Jesus." A more thorough study would show us how the Blessed Jean Eudes is at once the disciple of the great Benedictine, and the master of the learned English writer. All three have for their motto : " Jesum volo, nil amplius "—" I desire Jesus, and naught save Jesus."

Style.—The manner of writing of the Blessed Jean Eudes has been scrupulously respected. "It has sufficed to correct a few antiquated terms, to modify a few archaic forms of expression, to omit a few superlatives, and to divide here and there over-lengthy sentences."*

It has been found useful, however, to avoid confusion, or to bring out the leading idea, to indicate the connection of the developments by sub-headings, or by figures, or sometimes simply by a new line, or by the use of italics—rarely by a change in the wording.

This adaptation of the original text had as its object to render appropriate to the needs of our own day a book written for Christians of the seventeenth century. May it in this new form recover its former popularity ! It is to the following categories of persons that the Blessed Jean Eudes may confidently offer "The Reign of Jesus" :

1. To every true Christian who has the consciousness of his dignity as child of God and member of Jesus Christ, and who wishes to develop in himself the divine life he received in Holy Baptism. What an incentive for him to be able to say with all truth : "However insignificant, however poor I may be, I continue the life of Jesus Christ, the life of my God."

2. To those pious souls who receive frequently the God of the Eucharist. The Blessed Jean Eudes will teach them how to seek and how to find Jesus in all His states and in all His mysteries ; how to recall to Him unceasingly their thoughts and their love ; how to unite themselves to His Sacred Heart ; how to pray, to work,

* "Œuvres Complètes," vol. i. xxxii.

to suffer, and to die, as He, Himself, prayed, worked, suffered, and died.

3. To the friends of the Sacred Heart, who would render love for love to the God Who loved them first; who long to make of His Heart their centre, their refuge, their paradise, their life, their all. "The Reign of Jesus" will be for such the true Golden Book or, as has been said, the Manual of Perfect Love.

4. Above all to the Priest, who, according to the thought of S. Thomas, acts, in his ministry, in the Person of Christ: "Sacerdos novæ Legis in persona Christi operatur."

Thus: (1) At the Altar, he continues the sacrifice of Jesus Christ on the Cross; he is at once Priest and victim with Jesus Christ.

(2) At the Font he continues the work of the regeneration of souls by water and by the Holy Spirit in the name and power of Jesus Christ.

(3) In the holy tribunal of penance he continues the ministry of reconciliation of Jesus Christ, by remitting sins in the name and by the authority of Jesus Christ.

(4) In the pulpit he continues the teaching of Jesus Christ, preaching His Gospel, creating and developing Faith in souls.

(5) By the Divine Office he continues the prayer of Jesus Christ, speaking in His name and in the name of His Church.

(6) At the head of the Church, of a diocese, of a parish he continues the rule of Jesus Christ, with His authority, with His spirit, with His grace, each according to his functions and his place in the hierarchy of the Church.

What a noble satisfaction for a Priest to have the consciousness of privileges so glorious! But is it not his duty to continue the life of Jesus Christ in all the actions of his life, and to be—yet more than the ordinary Christian—another Jesus Christ on earth?

Volumus, Domine Jesu
Te regnare super nos.

O Sacred Heart of Jesus, may Thy kingdom come!

CAEN,
*The Feast of the Immaculate
Conception.*

DEDICATION
TO
JESUS AND TO MARY,
HIS MOST HOLY MOTHER

O JESUS, my Lord, and my God, prostrate before Thy supreme Majesty, conscious of my nothingness, having laid down at Thy feet my understanding, my self-love, and all that belongs to me, and having given myself up to the power of Thy divine Spirit and of Thy holy love ; in the infinite immensity of Thy Spirit, in the immense depth of Thy love, in all the virtues and the power of Thy two-fold Nature, Divine and Human, I adore Thee, I love Thee, and I glorify Thee in all Thy states, mysteries, qualities, virtues, and in all that Thou art in respect of Thy Eternal Father, of Thyself, of Thy Holy Spirit, of Thy sacred Humanity, of Thy blessed Mother, of all the Angels, of all Thy Saints in Heaven and on earth, and of all created things.

Especially I revere and adore Thee as He Who is our true Life, as King of kings, as Holy of holies, as our Sanctifier, and as our Sanctification.

I adore the purpose and the great and ardent desire which Thou hast to live and reign in my soul and in all Christian souls. I humbly ask pardon for all the obstacles I have placed in the way of Thy purpose until now, both in myself and in others. In reparation of my offence, and in order to help forward the fulfilment of Thy desire, I give and sacrifice myself wholly to Thee, O my Jesus, solemnly protesting in presence of Heaven and earth that I wish to live solely in order to labour unceasingly to form Thee in my soul and in all the souls it shall please Thee to entrust to me, and to make Thee to live and reign in us ; beseeching Thee with all my heart that all my thoughts, words, and labours may be directed to that end.

But above all, this little work, which I have compiled,

to help those souls which belong to Thee, to establish in themselves the life and reign of Thy holy love ; it is Thine, O good Jesus, and it is Thou Who art the source of it and its true author, for I renounce with all my strength what there may be in it which comes from me and not from Thee. I desire also that it may be entirely Thine ; that Thou mayst be its only aim as Thou, with Thy Father and Thy Holy Spirit, hast been its only source. For this reason, in honour of, and in union with, the same love with which it came from Thee, and with which Thou gavest it to me, I give it back to Thee, offering, dedicating, and consecrating it as a homage to Thine adorable life, Thy love, and all that Thou art. In honour of, and in union with, the love with which Thou gavest us Thyself—Thou Who art the true Book of Life and Love—I desire also to give and dedicate this book to all those souls who desire to love Thee, particularly to those which Thou hast entrusted to me in a special way.

And because I cannot look on Thee, O my Lord Jesus, without seeing her who is seated at Thy right hand ; who formed Thee, and made Thee to reign in her so perfectly, I hail and revere her as Thy Mother, all worthy of honour, Mother of life and love, and as my sovereign lady and my dearest mother, to whom I belong.

Therefore, O my Saviour, after having offered and consecrated this work to Thee, I beg Thee to permit me to offer and consecrate it to Thy blessed Mother, as a homage to the life of love which Thou hast in her and she in Thee.

I offer it, therefore, to Thee, O Mother of life and love ; I dedicate and consecrate it to thee with all the affections of my heart, with all that, by God's mercy, has been, is, or ever will be in me. O Mother of blessing, deign to bless the labour and the labourer, and all those who shall make use of it. Offer them to Thy Son Jesus, the Source of all benediction. Pray Him to bless them and to consecrate them wholly to His glory and to His pure love.

O good Jesus, this book is filled with many acts and exercises of praise, love, contrition, humility, and other Christian virtues ; imprint them, I beseech Thee, in my

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heart and in the hearts of those who shall read it. On my side I offer Thee all these Acts and exercises, with the intention and desire to perform them now and always, with my whole heart and mind, as I, at this moment, write them in this book, where they will remain printed for ever. I offer them for myself and for all mankind, especially for those who shall read this book and still more particularly for those whom Thou hast entrusted to my care. Fulfil this, my desire, O my sweet Jesus, in Thy great goodness, by the love which Thou hast for Thy most dear Mother and by the love which she bears Thee. Look upon and accept, in virtue of the intention, which, by Thy grace, I have at this moment, all these Acts and exercises as if I practised them continually by an actual effort of my mind and heart.

Lastly, O God of blessing, take this book under Thy protection ; guard it safe from its enemies and Thine ; bless it, sanctify it, fill it with Thy Spirit and with Thy divine virtue ; be Thou Thyself in it, so that by it, or rather by Thee, Thou mayest be blessed, loved, and glorified in all those who shall read it. Destroy in it all there may be of me and leave in it nothing but what is of Thee. Bless all the words in it, so that they may be so many Acts of blessing, love, and praise to Thee, so many sources of blessing and grace to those who shall read them ; and so many darts of sacred fire which shall pierce their hearts, and kindle in them the holy flames of Thy love.

PREFACE

WHICH IT IS NECESSARY TO READ FOR THE COM-
PREHENSION AND USE OF THIS BOOK

JESUS, God, and Man, is all in all things, according to the saying of the great Apostle : " Omnia in omnibus Christus " (Col. iii. 2). But He should be, in a special way, everything in all Christians, as the head is everything in the members, and the soul everything in the body. Our study and our principal occupation should be to strive to form and establish Him in ourselves ; to make Him to live and reign in us, so that He may be our life, our sanctification, our strength, our treasure, our glory, and our all ; or, rather, that He may live in us, that He may be sanctified and glorified in us, that He may establish in us the reign of His Spirit, of His love, and of His other virtues.

In order to attain this end I offer you this book containing the exercises necessary to true Christians who desire to serve God in spirit and in truth. I have given it a double title : " The Life and Reign of Jesus in Christian Souls." I call it, in the first place, " The *Life* of Jesus in Christian Souls,"* because its first and chief object is to show how Jesus should be living in all Christians ; how Christians are on the earth only for the

* The Blessed Jean Eudes had published his book under this title, " The Life and Reign of Jesus in Christian Souls." When he speaks of it, he generally calls it " The Reign of Jesus." It is by this title that it is usually designated, and it is the one we have adopted.

purpose of continuing the holy life of Jesus ; how the most important aim and the chief occupation of a Christian should be to strive to form and establish Jesus in himself, according to the desire expressed by the Apostle : “ *Formetur Christus in vobis* ” (Gal. iv. 19). And to do this means to make Jesus live in one’s mind and in one’s heart ; to establish the holiness of His life and conduct in one’s soul and even in one’s body, which S. Paul calls ; “ bearing about and glorifying God in our bodies ” (1 Cor. vi. 20) ; and S. Peter, “ sanctifying Jesus Christ in our hearts ” (1 Pet. iii. 15).

I name it, in the second place, “ *The Reign of Jesus in Christian Souls,* ” because my purpose is, not only to offer you a pleasant and efficacious means of forming and making Jesus live in you, but also of making Him reign in you absolutely. So that, if you are careful and faithful in the use of the pious exercises which are here offered you, you will verify in yourself this saying of the Son of God : “ *The Kingdom of God is within you* ” (Luke xvii. 21) ; you will obtain what you ask for every day in the Lord’s Prayer : “ *Adveniat regnum tuum* ” — “ *Thy kingdom come* ” ; and while the wretched Jews called Jesus their King in mockery, you will be able, in all verity, to call Him your King, and to say to Him with all your heart : “ *Volumus, Domine Jesu, te regnare super nos* ” — “ *We will have Thee, O Lord Jesus, to reign over us.* ”

If you desire to make a holy use of this book, and to glorify God by the exercises it offers you, read it and use it, not hastily and cursorily, but attentively, applying both mind and heart to what you read. When you open it, give yourself to Jesus with renewed resolution to love Him per-

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fectly ; and make three acts of love to Him in the name of him who offers it to you, and who has received from the Heart and hand of Jesus all there is of good in it. For my part, I pray this same Jesus to establish in you for ever the reign of His glory and of His love, to form Himself and to take up His abode in you, in order to live and reign in you perfectly—to love and glorify Himself in you perfectly.

THE BLESSED JEAN EUDES

THE parents of the Blessed Jean Eudes, God-fearing folk of humble rank, lived in the parish of Ri near Argentan in the diocese of Séez in the department of the Orne. For three years their marriage was unblessed by the birth of children, and the pious couple, in order to obtain this favour of the divine goodness, vowed to make a pilgrimage to the Chapel of Notre Dame de la Recouvrance, in the parish of Tourailles. Their prayer being granted, the husband and wife devoutly fulfilled their vow, and kneeling at the foot of the ancient statue of our Lady bearing the divine Child in her arms, they consecrated their unborn child to our Lord and His blessed Mother.

On November 14 following, in the year of grace 1601, a son was born to them, who was baptized two days later by the name of Jean. In the memoir written by himself, he thus speaks of the favours bestowed by God on him in his childhood :

“I began at the age of twelve, by a special favour of the divine goodness, to learn to know God. Having made my first Communion on the Feast of Pentecost, I communicated every month after Confession. “*Gratias Deo super inenarrabili dono ejus !*” Shortly afterwards God gave me grace to consecrate myself to Him by a vow of chastity.”

After having studied under a priest in the country, the boy was sent in 1615, at the age of fourteen, to pursue his studies in the college of the Jesuit Fathers at Caen. Here he had as

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master, for a considerable time, the Père Robin, a pious and fervent priest, who influenced profoundly the spiritual development of his pupil, who, even at that early age was known amongst both masters and schoolfellows as the "devout Eudes."

During the time he spent at Caen, he renewed his vow of chastity, and drew up a sort of deed, in which, in language that breathed his fervent love for the Queen of virgin souls, he chose the Blessed Virgin for his spiritual spouse.

This engagement, so solemnly entered upon, was put to the test shortly after his return home to his father's house. In spite of his extreme youth his parents had already formed plans for his marriage with a member of one of the most respected families in the neighbourhood. Informed of the project, the young man manifested no readiness to comply with the wishes of his parents, and met their reproaches by declaring respectfully but firmly, that, after mature reflection and after taking counsel with his superiors, he was resolved to consecrate himself to God by entering the priesthood.

His parents reluctantly accorded their consent, and on December 19, 1620, Jean Eudes received the tonsure and minor orders at the hands of Monseigneur Le Camus, Bishop of Séez.

The sight of the slackness and indifference of the secular clergy of that period, however, filled the ardent soul of the young clerk with the dread, if he joined their ranks, of following their example, so he resolved to enter the congregation of the Oratory recently founded by the Cardinal de Bérulle. This determination roused the opposition of his family in an even greater degree than had his resolve to be a priest, and the young

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Levite found his request met by reproaches on the part of his father, and by tears and entreaties on the part of his mother. Fearing the weakness of his own heart, which pleaded the claims of filial affection against the calls of his vocation, Jean Eudes resolved to flee the painful scenes which were continually taking place, and secretly left the house of his parents and turned his horse's head in the direction of Paris. He had not, however, ridden three leagues, when his steed refused to advance farther, and the youth, seeing in this incident an indication of God's Providence, returned to his home, and throwing himself at his father's feet, implored him, with tears, no longer to oppose his vocation. Convinced, at last, that God required of him this sacrifice, Isaac Eudes gave his consent to his son's departure, saying: "God is Master; I know you are more His than mine." Having thus obtained his father's sanction Jean Eudes knelt to receive the paternal benediction, and then once more took the road for Paris and entered the Oratory there on March 25, 1623.

The earnest desire of Jean Eudes was to become a priest after God's own heart, and truly the Sacred Heart placed him in a school for Saints, in leading him to enter the congregation whose head was the Père de Bérulle, of whom Pope Urban XIII. said: "He is not a man, but an Angel." The novice proved himself worthy of his saintly masters in this school of virtue and holiness, and devoted himself with zealous ardour to preparing himself for the priesthood. He was ordained priest on December 20, 1625, and on Christmas Day said his first Mass with a fervour which may be divined from the saying which

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was often on his lips throughout his life : " To say Mass worthily would require three eternities : the first to prepare oneself, the second to celebrate it, and the third to give thanks for a favour so great."

The trial of physical suffering was inflicted on him during long months after his ordination. Set aside from active work, he spent his time in prayer and spiritual exercises, and in the study of theological writers—thus, by the grace of God, making this period of trial a time of formation, which prepared him for his apostolate.

His health restored, the Père Eudes was drawn from his retreat by a calamity which attacked his native place : the plague broke out in the neighbourhood of Argentan, and he instantly solicited, and obtained, from his Superior permission to devote himself to the unfortunate victims. For many weeks he and another devoted priest, named Laurent, lived among the stricken population, tending them body and soul. This is how he describes his life during this time :

" We used to say Mass," he relates, " and then I used to put the Hosts I had consecrated in a little tin box which I hung round my neck. Then we went now into one parish, now into another, seeking out the sick, whom we confessed, and to whom I then gave the Blessed Sacrament."

As soon as the plague had died out, Père Eudes was sent to the Oratory of Caen, where he prepared himself by prayer and study for mission-work.

" Behold me, Lord," was his oft-repeated prayer at this time ; " send me, if Thou deemest well, to work in Thy vineyard." Before entering on this new phase of his life another opportunity was granted to him of proving his devotion to

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victims of the mysterious judgments of God. The plague broke out in the town of Caen, and made fearful ravages amongst the population. The hospitals were filled to overflowing, and many stricken ones, alas ! died without religious aid. The heart of Père Eudes was moved at the sight of all this suffering. Again he implored permission to devote himself to the service of the unfortunate. He became the servant of all who needed care whether of body or soul, and in order not to spread the infection, he took up his abode in a field opposite the Abbaye aux Dames, where a large barrel was his only shelter, and served him, in lieu of refectory, dormitory, and oratory. It was there he snatched a brief period of repose at night, leaving it each morning to resume his work of mercy with renewed courage. He led this life for many weeks, and when people expressed astonishment at his having escaped contagion, he replied :

“ I am too evil, for this lesser evil to be able to lay hold on me.”

The excessive fatigue and hardships of this time, however, brought on a fever which endangered the life of the holy priest. Many prayers went up to the throne of the All-Merciful on behalf of this precious life, but his own prayer was to be allowed to depart in peace.

His work, however, was not finished ; another half-century of toil still lay before him, for the Sacred Heart had need of His apostle.

Yes, Père Eudes was called to be the apostle of the Sacred Heart. The contemplation of the treasures of that Virgin Heart, in which all things concerning the Son of God were kept and pondered, had led him onward and upward to the con-

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templation of the divine Heart of the Word made Flesh : the holy Heart of Mary had led him to the sacred Heart of Jesus. Whether he was favoured by our Lord with a positive revelation on the subject of this devotion is a supposition unconfirmed by any definite affirmation from him ; but, however this may be, it is certain that the mission of Père Eudes as the apostle of the Sacred Heart, was divinely inspired, and that he was destined to complete the work of the Blessed Marguerite-Marie Alacoque, and by revealing the Sacred Heart consumed with love for all mankind, provide an antidote for the insidious poison of the Jansenist heresy.

His missions gave him the opportunity of spreading this devotion far and wide. To the zeal of the missionary responded the enthusiasm of the people and the gratitude of the clergy : confraternities were founded in many parishes in honour of the holy Hearts of Jesus and Mary, and the Offices composed by him in their honour received the sanction of several Bishops.

It was in 1643 that Père Eudes founded the Congregation of Jesus and of Mary—whose members have since been commonly called the “ Pères Eudistes ”—for the training of the clergy ; and by 1670 he was enabled, by means of members of this congregation, to inaugurate no less than six seminaries, whose chapels were eventually consecrated to the Sacred Heart of Jesus, and the Immaculate Heart of Mary.

Shortly after founding this Congregation, destined to bring about the reform of the clergy, the great heart of Père Eudes, yearning pitifully over those poor souls who sinned, not knowing, too often, what they did, conceived the project

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of founding a community for rescue work among fallen women. Two nuns of the Visitation, of Caen, formed the nucleus of this new Community, which received the name of Notre Dame de la Charité. These two Congregations were the centre of the devotion to the Immaculate Heart of Mary and the Sacred Heart of Jesus.

In 1674 Père Eudes had the joy of seeing the labour of his life confirmed and crowned by the approbation of the Head of the Church, who by Bull, conferred on him the power to establish confraternities in honour of the holy Hearts of Jesus and Mary.

The ardent, strenuous life of the Blessed Jean Eudes was destined to be crowned by a saintly death. Already, in the year 1673, he had carefully drawn up a memorandum of the Acts he desired to accomplish at his last hour and the following lines formed part of his last will and testament :

“ In the event of my losing the use of my reason or of my outward faculties, I hereby give my heartfelt adhesion to all the acts of faith, hope, love, humility, resignation, and contrition and to all other acts which shall be made for me whether in earth or heaven . . . and I will that my every heart-throb, every pulsation of my veins, every breath I draw, be so many acts of contrition, of resignation, of praise, and of love to my Creator and my Saviour.”

On June 26, 1680, he gathered his children round him and compelled them to accept his resignation as Superior. A month later he was able to give thanks to God for having permitted him to finish his book, “ Le Cœur Admirable.” The next day he went into Retreat, with the conviction that it was to be his preparation for death.

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And so it proved : he was attacked by an illness which caused him intolerable suffering.

During one of the attacks of pain one of those tending him asked him if he suffered much. "Terribly," was the answer. "But, my Father," pursued the questioner, "are you not willing to suffer this pain for love of our Lord?" "Ah ! with all my heart, with all my heart," replied fervently the dying saint.

Feeling his illness increase, he asked for the Holy Viaticum. As it was brought to him, he knelt on the pavement of his cell and, held by two Brothers, he asked pardon of our Lord for his "innumerable sins," recited many beautiful acts, and asked the forgiveness of his children, both present and absent, for any grief he might have caused them. He then received the Holy Communion, and prolonged his thanksgiving with the same fervour with which he had made his preparation. He received also the Sacrament of Extreme Unction with equal fervour and piety, himself making the responses to all the prayers of the Church.

The short time remaining to him he spent in fervent prayer, addressing from time to time, however, a word of consolation to his sorrowing children grouped round his bed.

"Why do you weep, my brothers ? Rejoice, rather, that I am about to be delivered out of this vale of sorrow."

It was thus, like a traveller arrived at the desired haven ; like a warrior laying down the arms he needs no longer ; like a faithful servant entering into the joy of his Lord ; it was thus that on August 19, 1680, at the age of seventy-nine, Jean Eudes rendered up his saintly soul to the God who gave it.

TRANSLATOR'S FOREWORD

THE translation of this little book has been at once a labour of love and of gratitude, and the translator thanks the Providence of God, who, by means of an illness of many months' duration, provided her with the leisure necessary for its accomplishment. She esteems it a privilege thus to act as interpreter both to the Apostle of Normandy, at once so tender and so austere, and to the good and zealous priest to whom she owes all she possesses of faith and of knowledge of things divine.

That this voice, which speaks to them from beyond the sea, will find an echo in the hearts of English-speaking Catholics, she is confident ; but her hopes and prayers are that it may penetrate also to the hearts of some of those who, among our separated brothers, love our Lord, and that, thus learning from the Blessed Jean Eudes to live in intimacy with Jesus Christ, they may allow themselves to be led into the one true fold.

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THE LIFE AND REIGN OF JESUS IN THE CHRISTIAN SOUL

FIRST PART

I

NATURE AND FOUNDATIONS OF THE CHRISTIAN LIFE

“ I am the Life ” (S. John xiv. 6).

“ I am the Vine, ye are the branches ” (S. John xv. 5).

SUMMARY.

1. The Christian life is nothing less than the continuation of the life of Jesus Christ on earth. Thus true Christians are so many Jesus Christs.

2. As the moral life has as its principle the light of reason, so the Christian life has as its principle the light of faith, which enlightens us about God, about Jesus Christ, about the Church, about ourselves, about everything.

3. This life is incompatible with sin ; thus it necessitates the hatred of sin, the renunciation of all that leads to sin, of the world and of our own corrupted nature.

4. This life cannot be a continuation of the life of Jesus if the soul does not unceasingly contemplate Jesus, appeal to Jesus, give itself up to Jesus. Prayer is therefore an essential condition, and, as it were, the soul of the Christian life. Thus, according to the Blessed Jean Eudes, the four foundations of the Christian life are Faith, Hatred of Sin, Detachment, Prayer.

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I. THE CHRISTIAN LIFE SHOULD BE A CONTINUATION OF THE LIFE OF JESUS ON EARTH.

JESUS, Son of God and Son of Man, King of men and angels, is not only our God, our Saviour, and our Sovereign Lord, He is also our Head, and we are "His Members and His Body," as saith S. Paul, "bone of His bone and flesh of His flesh" (Eph. v. 30).

Consequently we are united to Him by the closest union which can possibly exist—such a union as exists between members and their head.

United to Him spiritually by Faith and by the Grace which He has given us in Holy Baptism.

United to Him corporally by the Union of His most Holy Body with ours in the Holy Eucharist.

It follows, therefore, necessarily, that, as members are animated by the spirit of their head and live the same life, so we should be animated by the Spirit of Jesus, live His Life, walk in His Ways, share His Feelings and Inclinations, perform all our actions with the dispositions and intentions with which He was animated in performing His Actions—in a word, continue and accomplish the Life, the Religion, and the Devotion which He exercised on earth.

This doctrine has solid foundations :

1. *The Teaching of Our Lord Jesus Christ.*—It is based on the sacred words of Him Who is Truth. Hear Him in His Gospel : "I am the Life," and "I am come that ye may have Life ; and ye will not come to Me that ye may have Life" (S. John x.). "I live and ye shall live with My Life" (S. John v.). "In that day ye shall know that I am in My Father, and ye in Me and I in you" (S. John xiv.). That

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is to say, as I am in My Father, living with the life of My Father which He communicates to Me ; ye also are in Me, living with My life, and I am in you, communicating to you this life, and thus I live in you and you shall live with Me and in Me.

2. *The Teaching of S. John.*—The beloved disciple exclaims in his turn that “ God hath given us eternal life, and this life is in His Son.” And “ He who hath in him the Son of God, hath life ” ; and, on the other hand, “ He who hath not the Son of God in him hath not life ” ; and “ God sent His Son into the world that we may live by Him ” ; and that we are in this world as Jesus was in the world—that is to say, that we occupy His place, and that we should live as He lived (1 S. John v. 4).

3. *The Teaching of S. Paul.*—And what does the great Apostle continually preach to us if not that “ We are dead ” (Col. iii.), and that “ Our life is hid with Christ in God ” ; that “ The eternal Father hath given us life by Jesus Christ and in Jesus Christ ” (Eph. ii.)—that is to say, that He makes us live not only by His Son, but even in His Son, and with the very life of His Son. He says also, “ Show forth the life of Christ in your body ” (2 Cor. iv.) ; “ Jesus Christ is your life ” (Col. iii.) ; that He is in us, that He is living in us. “ I live,” he says again ; “ yet not I, but it is Christ Who liveth in Me ” (Gal. ii.). The Apostle does not speak only in his own name and of himself, but in the name and in the person of all Christians.

In order to establish more firmly in your mind this fundamental truth, consider that Our Lord Jesus Christ has a twofold Body and a twofold

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suffering life : His natural Body which He took in the womb of the Blessed Virgin Mary, and His mystical Body—that is to say, the Holy Church, thus named by S. Paul: Corpus Christi; His personal life, which animated His Body while He was on earth and which ended with His death ; and His mystical life, which is the continuation of His suffering life in His Church, and in each one of His members. And it is His Will that this life shall endure till the consummation of time, in order that His Father may be glorified by the acts and sufferings of a mortal and laborious life, not only for the space of thirty-three years, but till the end of the world. Thus the suffering and temporal life of Jesus in His mystical Body (that is to say, in Christians) is not yet terminated, but is continued from day to day in every true Christian, and will end only with the end of time.*

* A modern writer has essayed, not unsuccessfully, to explain this mystery of the life of Jesus in us :

“ Jesus is the meritorious, efficient, and final cause of our life of grace ; but this threefold influence is in some sort exterior ; now life is defined as being ‘ the interior principle of action.’ I seek, therefore, for another influence emanating from Him which shall be interior and present—an extension in me of the life which animates Him. . . .

“ Jesus is the possessor of all grace, and His constant, universal, and immense occupation is to dispense it. He is the essentially conscious Source which lovingly allows its waters to flow over the shores of the Church, and which sends its drop of dew to each blade of grass. He is the August Head which communicates the supernatural life to each soul on earth, in purgatory, and even in Heaven. He is the Sun towards which gravitates the existence of each.

“ His soul, which has its limits on the side of infinity, has none on the side of things created, and it is *in this soul, this human soul*, that these marvels are unceasingly happening : ‘ Ever living to make intercession for us.’

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This is why S. Paul says that he "fills up what is lacking of the sufferings of Christ for His Body, which is the Church"; and what S. Paul says of himself may be said of every true Christian when he suffers anything in a spirit of submission and of love of God. And further what S. Paul says of suffering may be said of all the other actions performed by a true Christian. One may in truth say that a true Christian, who is a member of Jesus Christ, and who is united to Him by His Grace, continues and accomplishes by all the actions which he performs in the Spirit of Jesus Christ, those actions which this same Jesus Christ performed during the time of His mortal life on earth. So that, when

Jesus knows each one of us, all our needs, all our resources, and at the same time He perceives in the storehouse of His merits the grace which is needed. At the same time—let us note this, for it is the important point—what He has merited, what He sees, and what He desires *as man* He performs *as God*.

"Yes, it was the divinity of Jesus which wrought the miracle, but it was His humanity which softened to pity for the sick, it was His hand which touched the eyes of the blind. . . .

"It is in the same way that all grace comes to us, by the hand of the God and by the tenderness of the Man. This light, which enlightens my uncertainty, has passed through the glorious intellect of Jesus; this ardour which beats in my breast has made His heart to throb; and while I welcome these feelings which emanate from Him, He Himself is there also to experience and give to them expression with me: His prayer mingles with mine, His love unites itself to my love, and God the Father hears but one voice, in which our two voices are mingled.

"O Jesus, is it, then, true that we have a life in common? In the order of spiritual things what I think, what I will, I receive from Thee. When I love Thy Father, it is with *my* heart that *Thou* lovest Him" (see Mgr. Gay, I., premier Traité "Pratique Progressive de la Confession," T., II., chap. iv.).

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a Christian meditates, he continues and completes some meditation which Jesus Christ made on earth ; when he works, he continues and completes some labour of Jesus Christ ; when he converses with his neighbours in a spirit of charity, he continues and completes the converse of Jesus Christ with mankind ; when he takes food or rest as becomes a Christian, he continues and completes the subjection in which Jesus Christ willed to be to these necessities ; and in like manner with all other actions performed in a Christian way.

You see by this what is the Christian life : a continuation and a completion of the life of Jesus. All our actions should then be a continuation of the actions of Jesus, and we ourselves, as it were, so many *Jesus Christs on earth*.

Now, there are four things which, by often considering and adoring the life of Jesus, we should strive to induce in our own lives : Faith, hatred of sin, detachment, prayer. These are the four foundations of Christian life and holiness.

II. THE FIRST FOUNDATION OF CHRISTIAN LIFE : FAITH.

The first foundation of the Christian life is Faith. For S. Paul declares to us that " If we would approach God and obtain access to His Divine Majesty, the first step one must take is to believe," and that " without Faith it is impossible to please God." " Faith," says this same Apostle, " is the substance and the basis of things hoped for " (Heb. xi. 1).

It is the foundation-stone of the House and Kingdom of Jesus Christ.

It is a celestial and Divine light, a participation

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in the light eternal and inaccessible, a ray of the Face of God ; or, to speak in the language of Scripture, Faith is, as it were, the Divine type by which the light of the Face of God is imprinted in our souls (Ps. iv. 7). It is a communication, and, as it were, a spreading of the Divine light and knowledge which were infused into the Holy Soul of Jesus at the moment of His Incarnation.

It is the science of salvation, the science of the Saints, the science of God, which Jesus Christ drew from the bosom of His Father, and which He brought to us on earth to disperse our darkness, to enlighten our hearts, to give us the knowledge necessary for serving and loving God perfectly, to subject our spirits and render them submissive to the truths which He taught, and which He still teaches Himself and through His Church. And thus it is that He reproduces, continues, and completes in us the submission, the docility, and the voluntary subjection of His Human Spirit with regard to the light which His eternal Father had communicated to Him, and the truths which He had taught Him.

Such is the Faith which is given to us to take captive our spirits, and render them submissive to the truths which are announced to us from God. It is a continuation and a completion of the loving and most perfect submission which the Human Spirit of Jesus Christ manifested with regard to the truths which His eternal Father had communicated to Him.

It is this light and this Divine science which give us a perfect knowledge—so far as one can have it in this life—of all things in God and outside God.

God.—If we consider God with the eyes of Faith

we shall see Him in His truth, such as He is, and, as it were, face to face. For, though Faith is joined to darkness, and enables us to see God, not clearly, as we shall see Him in Heaven, but darkly, and as if through a cloud, yet it pierces these shadows and obscurities and reveals the boundlessness of His perfections, making Him known to us such as He is—that is to say, infinite in His Being and in all His perfections. It shows us that all that is in God and in Jesus Christ, God and Man, is infinitely great and admirable, infinitely worthy of being adored, glorified and loved for His own sake. It shows us that God is true and faithful in His promises ; that He is all goodness, all gentleness, and all love towards those who seek Him and put their trust in Him ; but that He is all inflexibility, all terror, and all severity towards those who forsake Him and, that it is a terrible thing to fall into the hands of His Justice. It gives us the firm assurance that His Divine Providence guides and governs all that happens in the universe with infinite wisdom and holiness, and in the best possible way, and that this Divine Providence merits infinite adoration and love in all that it ordains, whether in justice or in mercy, in Heaven, on earth, or in hell.

The Church.—If we consider the Church of God by the light of Faith, we shall see that, having Jesus Christ as Head and the Holy Spirit as guide, it is impossible for her to depart from the truth or to wander into error ; and, besides, that all the ceremonies, customs, and functions of the Church are of most holy institution ; that all she forbids and orders is most lawfully forbidden and ordered ; that all she teaches is most infallibly true ; that we should be prepared rather to die a thousand

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deaths than to deviate in the smallest degree from the truths she teaches ; and, finally, that we are bound to revere and honour in the highest degree everything belonging to the Church as something holy and sacred.

Created Things.—If we consider ourselves and all worldly things with the eye of Faith, we shall see very clearly that of ourselves we are only nothingness, sin, and abomination, and that all worldly things are only vapour, vanity, and deception.

It is in this way that we must consider everything : in the truth of God, and with the eyes of Jesus Christ—that is to say, with that Divine light which He drew from the bosom of His Father, with which He sees and knows all things, and which He has communicated to us in order that we may see and know all things as He Himself sees and knows them.

III. FAITH SHOULD BE THE RULE OF ALL OUR ACTIONS.

As we should consider all things by the light of Faith, in order really to know them, so we should also perform all our actions by the direction of this same light, in order to perform them holily. For, as God is guided by His Divine wisdom, the Angels by their celestial intelligence, men who are deprived of the light of Faith, by Reason, worldly people by worldly maxims, the carnal by their senses ; so Christians should be guided by the light of Jesus Christ, their Head—that is to say, by Faith, which is a participation in the knowledge and in the light of Jesus Christ.

For this reason we should try by all kinds of

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means to acquire this Divine knowledge, and never to undertake anything save under its holy guidance.

To this end, at the beginning of all our actions, especially of the more important, let us place ourselves at the Feet of the Son of God, let us adore Him as the Author and Perfecter of the faith, as the true Light, which lighteth every man that cometh into the world, and as the Father of lights.

Let us recognize that, of ourselves, we are only darkness, that all the lights of reason, of science, and even of human experience are very often only darkness and deception, in which we should place no confidence.

Let us renounce all carnal prudence and all worldly wisdom ; let us pray to Jesus to destroy them in us as being His enemies, not to permit us to be governed by their laws, their reasonings, and their maxims, but to enlighten us with His heavenly light, to lead us by His Divine wisdom, to show us what is most pleasing to Him, to give us grace and strength to cleave wholly to His words and promises, to close our ears constantly to the dictates and persuasions of human prudence, and to prefer courageously the truths and maxims of the Faith which He teaches us in His Gospel and by His Church, to the reasonings and discoursings of men who are guided by the maxims of the world.

To this end it would be well to read every day on your knees a chapter, either in Latin or in English, of the life of Jesus—that is to say, of the Holy Gospel, in order to learn what was the life of your Father, and to meditate on the actions He performed, the virtues He practised, the words He uttered, the rules and principles

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by which He was guided, and by which He wills that you, too, should be guided. For Christian prudence consists in rejecting the maxims of worldly prudence, in invoking the Spirit of Jesus Christ, in order that He may enlighten us, and that He may lead us in accordance with His maxims, and that He may rule us in accordance with the truths which He has taught us, and in accordance with the actions He performed and the virtues He practised. This it is to be guided by the Spirit of Faith.

IV. THE SECOND FOUNDATION OF CHRISTIAN LIFE: HATRED OF SIN.

To continue on earth, as it is our duty to do, the holy and Divine life of Jesus, we should be animated by the feelings and inclinations of this same Jesus, according to the teaching of His Apostle: *Hoc sentite in vobis, quod et in Christo Jesu*—"Have in you the feelings of Jesus Christ" (Phil. ii. 5). Now Jesus Christ was actuated by two very contrary feelings—*i.e.*, a feeling of infinite love for His Father and for us, and a feeling of extreme hatred for all that is opposed to the glory of His Father and to our salvation, that is to say, for sin. As He loves His Father, and us with Him, with an infinite love, so He hates sin with an infinite hatred. He loves His Father so much, and He loves us so much, that He has accomplished things infinitely great, has suffered torments infinitely painful, and has sacrificed a life supremely precious, for the glory of His Father and for our salvation.

On the other hand, He holds sin in such abhor-

rence, that He came down to earth from Heaven, humbled Himself, taking the form of a servant, lived thirty-three years on earth—a life full of labour, contempt, and suffering—shed His Blood to the last drop, and died the most shameful and cruel of all deaths ; all this because of the hatred He bears to sin and of the ardent desire He has to destroy it in us.

We are therefore to reproduce in ourselves these feelings of Jesus with regard to His Father and with regard to sin ; we are to continue the warfare in which He engaged with sin while He was on earth ; for, as we are obliged to love God with a supreme love and with all our strength, so we are obliged to hate sin with an infinite hatred and with all the faculties of our soul.

To bring yourself to this point, consider henceforth sin, not as men view it with blind and carnal eyes, but as God views it, with eyes enlightened by His Divine light—that is to say, with the eyes of Faith.

By this light and with these eyes you will see that sin is, so to say, infinitely contrary and opposed to God and to all His Divine perfections ; that it is the deprivation of that infinite good which is God ; that it contains in itself a maliciousness, a madness, a repulsiveness, and a horror as great, one may say, as God is infinite in goodness, in wisdom, in beauty, and in holiness. Consequently it ought to be as much hated and as diligently rooted out as God merits to be sought out and loved.

You will see that sin is so horrible a thing that it can only be washed away by the blood of a God ; so detestable, that it can only be destroyed by the death and the destruction of a God-Man ;

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so abominable, that it can only be annihilated by the sacrifice of the only Son of God ; so accursed in the sight of God on account of the insult and of the dishonour it causes Him, that this insult and this dishonour can only worthily be atoned for by the labours, the sufferings, the agony, the death, and the infinite merits of a God.

You will see that sin is a cruel homicide, a frightful deicide, a terrible destruction of all things.

It is a homicide, for it is the sole cause of the death alike of body and soul of man.

It is a deicide, because sin put Jesus Christ to death on the Cross, and because the sinner crucifies Him afresh daily in his soul.

And it is also a destruction of nature, of grace, and of glory. For destroying, so far as it is in its power to do so, the author of nature, of grace, and of glory, it consequently destroys, as far as it can, all these things.

Further, you will see that sin is so detestable in God's sight, that the first, the noblest, and the dearest of His creatures, the Angel, having fallen into one single sin—and that a sin of thought merely and the sin of a moment—He cast him down from the highest Heaven into the deepest depth of hell, without giving him a single moment of time in which to do penance, because he was unworthy of it.

You will see, besides, that, when He finds a soul at the hour of death in mortal sin, notwithstanding that He is all goodness, and all love towards His creature, that He has an intense desire to save all mankind, and that He has shed His Blood and given His life for us, He is, nevertheless, obliged by His justice to pronounce a

sentence of eternal damnation on this unhappy soul.

But what is still more surprising, is that the eternal Father, seeing His own Son, His only beloved Son, Most Holy and Most Innocent, laden with the sins of others, "*He did not spare Him,*" says S. Paul, "*but gave Him up for us to the Cross and to death*" (Rom. viii. 32)—so abominable and so accursed is sin in His sight.

You will see, besides, that sin is so full of maliciousness that it changes the servants of God into slaves of the devil, the children of God into sons of the devil, the members of Jesus Christ into members of Satan, and even those who are gods by grace and by participation, into demons by resemblance and imitation, according to the Word of Truth Himself, Who, speaking of a sinner, called him a devil: "*Unus ex vobis diabolus est*"—"And one of you is a devil" (S. John vi. 71).

Finally, you will know that sin is the greatest of evils and the most terrible of misfortunes; that it is the source of all the evil and of all the unhappiness which overspreads the earth and fills hell; that there is but this one evil in the world which should be called evil; that it is the most fearful and terrible of all fearful and terrible things; that it is more terrible than death, more frightful than the devil, and more fearful than hell; for all that is terrible, frightful, and fearful in death, in the devil, and in hell comes from sin. O sin, how detestable thou art! Oh, did men but know thee! With what good reason may one say that in thee there is something more horrible than all that one can express or conceive, for the soul which is stained with thy corruption can only be cleansed and purified by the Blood of a Godi

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and that thou canst only be destroyed and annihilated by the death and the humiliation of a God-man !

O you Christians who read these things, all of them founded on the word of Eternal Life, if there remain in you one little spark of love for the God Whom you adore and of zeal for His honour, hold in abhorrence that which is so abhorrent to Him and which is so opposed to His Glory. Fear and avoid sin more than the plague, more than death, more than all other imaginable evils. Maintain ever in your heart the firm resolution rather to endure a thousand deaths with all kinds of torments than to suffer yourselves to be separated from God by a single mortal sin.

And in order that God may preserve you from this misfortune, be careful to avoid also, so far as is possible, all venial sin. For you should remember that Our Lord shed His Blood and gave His life to take away venial sin as well as mortal ; and that he who lightly regards venial sin will soon fall into mortal sin. If you do not feel in yourselves this determination, pray Our Lord to establish it in your soul, and take no rest till you feel you have attained it. For, so long as you have not this will to die and to endure all sorts of contempt and of torments rather than to commit a single sin, know that you are not truly Christian. And if, unfortunately, you should happen to fall into sin, try to raise yourself up again at once by means of contrition and confession, and to renew your former resolution.

V. THE THIRD FOUNDATION OF CHRISTIAN LIFE : DETACHMENT FROM THE WORLD AND FROM WORLDLY THINGS.

It is not sufficient for a Christian to be free from vice and to have a horror of all kind of sin ; he should further strive carefully and earnestly to attain to a perfect detachment from the world and worldly things.

I understand by the world the corrupt and ill-regulated life which is led in the world, the pernicious spirit which dominates it, the sinful feelings and inclinations which animate it, the wicked laws and principles by which it is governed.

I understand by worldly things all that the world esteems, loves, and seeks after—*i.e.*, honours and the praise of man, the empty pleasures and satisfactions, riches and comfort, friendships and affections, which have their root in the flesh, in self-love and in self-interest.

Cast your eyes on the life of Our Lord Jesus Christ, and you will find that He lived on earth in a state of the most perfect detachment and voluntary destitution. Read His Gospel, listen to His words, and you will learn that “ He Who doth not forsake all things, cannot be My disciple ” (S. Luke xv. 33). This is why, if you wish to be truly Christian and the disciple of Jesus Christ, and if you desire to continue and to reproduce in yourself His holy life, you must strive to maintain yourself in this state of absolute and entire detachment from the world and the things of the world.

With this object, you should often reflect that the world has always been, and will always be, in

opposition to Jesus, that it has always persecuted and crucified Him, and that it will persecute and crucify Him to the end of time. The feelings and inclinations, the laws and principles, the life and the mind of the world are so opposed to the feelings and inclinations, to the laws and principles, to the life and mind of Jesus, that it is impossible that they should coexist. For all the feelings and inclinations of Jesus conduce only to the glory of His Father and to our sanctification ; but the feelings and inclinations of the world lead only to sin and to perdition.

The laws and principles of Jesus are most sweet, most holy, and reasonable ; the laws and principles of the world are the laws and principles of hell ; they are wholly diabolical, tyrannical, and intolerable.

The life of Jesus is a life, holy, and adorned with all kinds of virtues ; the life of the world is a life of depravity, full of debauchery and all kinds of vice.

The spirit of Jesus is a spirit of light, of truth, of godliness, of love, of trust, of zeal, and reverence for God and the things of God ; the spirit of the world is a spirit of error, of unbelief, of darkness, of blindness, of mistrust, of murmuring, of ungodliness, of irreverence, and of hardness for God and the things of God.

The spirit of Jesus is a spirit of humility, of modesty, of mistrust of oneself, of mortification, and of self-sacrifice, of constancy and of firmness ; on the other hand, the spirit of the world is a spirit of pride, of presumption, of undue love of self, of levity, and of inconstancy.

The spirit of Jesus is a spirit of mercy, of charity, of patience, of gentleness, and of concord ; the spirit of the world is a spirit of revenge, of envy, of impatience, of anger, and of division.

Lastly, the spirit of Jesus is the Spirit of God—a spirit holy and Divine; a spirit of all kinds of grace, of virtue, and of blessing; a spirit of peace and of calm; a spirit which seeks only the interests of God and His glory. On the other hand, the spirit of the world is the spirit of Satan; for Satan, being the prince and leader of the world, it follows necessarily that the world is animated and ruled by his spirit: a spirit earthly, carnal, animal; a spirit of all kinds of sin and malediction; a spirit of confusion and restlessness, of storm and tempest—*spiritus procellarum* (Ps. x. 7); a spirit which seeks only its own convenience, satisfaction, and interest. Judge, now, if the spirit and life of the world be compatible with the Christian spirit and life which is no other than the spirit and life of Jesus Christ.

It is for this reason that, if you aspire to be truly Christian—that is to say, if you desire to belong perfectly to Jesus Christ, to live His life, to be animated by His spirit, and to be guided by His principles—you must of necessity make it your business to renounce the world entirely, and to bid it an eternal farewell. I do not mean that it is necessary that you should leave the world to shut yourself up between four walls, unless God calls upon you to do so; but that you should endeavour to live in the world as not of it—that is to say, that you should make a public, generous, and constant profession not to live the life of the world, and not to be guided by its spirit and by its laws; that you should not be ashamed of your Christian calling, but that you should glory in belonging to Jesus Christ, and in preferring His holy maxims to those of the world; that you should, in fact, display as much courage in despising the

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laws and ideas of the world as its own partizans show in despising the Christian laws and maxims. This is what I call separating oneself from the world, renouncing the world, and living in the world as not of it.

VI. OF SELF-ABNEGATION.

It is much to have renounced the world in the way we have just described ; but this is not yet sufficient if we would attain to a perfect detachment, which is one of the first foundations of the Christian life. For Our Lord proclaims loudly that *He who would come after Me, let him renounce himself and follow Me* (S. Matt. xvi. 24). Therefore, if we would be of the followers of Jesus and belong to Him, we must renounce ourselves—that is to say, our mind, our senses, our will, desires, and inclinations, and our self-love, which leads us to dislike and shrink from all which may grieve or mortify the spirit or the flesh, and to love and seek after all which may please and content them.

Two reasons oblige us to this abnegation of self :

1. Because all in us is so unruly and so depraved, in consequence of the corruption of sin, that there is nothing in us which is not opposed to God, which is not an obstacle to His plans, and which is not in opposition to the love and the honour we owe Him. This is why, if we desire to belong to God, it is necessary to renounce oneself, to forget oneself, to hate oneself, to persecute oneself, to lose oneself, to annihilate oneself.

2. Because Our Lord Jesus Christ, Who is our Head and our Model, and in Whom was nothing which was not entirely holy and Divine, lived, nevertheless, in such a continual state of renuncia-

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tion of Himself and of annihilation of His human spirit, of His own will and of His self-love, that He never did a single action by the guidance of His own senses and human spirit, but always acted under the guidance of His Father's Spirit ; because He never did His own will, but always His Father's, and because He always bore Himself as a person Who has no love, but rather hatred, for Himself.

Wherefore, if we are truly His members, we shall share His feelings and dispositions, and make a firm resolution to live henceforth in a state of entire abnegation, forgetfulness, and hatred of self.

To this end : 1. Be careful often to adore Jesus in this abnegation of Himself, and give yourself to Him, imploring Him to detach you wholly from yourself, from your own spirit, from your own will, and from your self-love, in order to unite you perfectly to Himself, and to lead you in all things in accordance with His spirit, with His will, and with His pure love.

2. At the beginning of your actions raise your heart to Him in this way : " O Jesus, I renounce, with all my strength, myself, my own spirit, my own will, and my pride, and I give myself to Thee, to Thy Holy Spirit, and to Thy Divine love ; do Thou draw me out of myself and direct me, in this action, according to Thy holy Will."

3. In times of strife and variance in those differences of opinion which arise so frequently, although it may seem to you that you have right and truth on your side, be glad, nevertheless—provided that the honour of God be not at stake—that you have the opportunity of renouncing your own ideas and of yielding to the opinion of others.

4. When you feel a desire or an inclination for

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anything, lay it down at once at the feet of Jesus, protest to Him that your will is to have no desire or inclination other than His.

5. As soon as you feel arise in your heart, a tenderness or affection for anything, turn at once your heart and your affections to Jesus, saying : " O my beloved Jesus, I give to Thee all my heart and all my affections. O sole object of my love, grant me never to love anything save in Thee and for Thee."

6. When you are praised, refer it to Him Who alone is worthy of all honour, in this way : " O my Glory : I desire no glory but Thine ; for unto Thee alone belong all honour, praise, and glory, and unto me all abjection, contempt, and humiliation."

7. When there come to you occasions of mortification for body or mind, or opportunities of depriving yourself of some satisfaction (and such opportunities occur hourly), take advantage of them gladly for love of Our Lord, and give Him thanks for allowing you the opportunity of mortifying your self-love, and of honouring the mortifications and privations which He endured on earth.

8. When you experience some joy or consolation, offer them to Him Who is the source of all consolation, and raise your heart to Him thus : " O Jesus, I desire none other joy than Thine. Ah, Lord, it is joy enough for me to know that Thou art God and that Thou art *my* God. Ah, Jesus, be for ever Jesus—that is to say, full of glory, of greatness and of delight, and I shall be ever content. O my Jesus, never permit me to take delight save in Thee alone ; enable me to say with the holy Queen Esther : " Thou knowest, O Lord God, that I have delighted in Thee alone." (Esth. xiv. 18).

VII. THE PERFECTION OF SELF-ABNEGATION.

The perfection of Christian abnegation consists not only in being detached from the world and from oneself, but it obliges us also, in a certain sense, to detach ourselves from God Himself.

Do you not know that Our Lord, while He was on earth, assured His Apostles that it was expedient that He should separate Himself from them in order to return to His Father, and to send them His Holy Spirit? Why so? if not because they were attached to the satisfaction of the senses which they enjoyed in the presence of His sacred Humanity. And this was a hindrance to the coming into them of His Holy Spirit—so necessary is it to be detached from all things—however holy and Divine they may be, if one would be animated by the spirit of Jesus, which is the spirit of Christianity.

This is why I say that we must, in a certain sense, be detached from God Himself—that is to say, from the sweetness and consolation which ordinarily accompany the grace and love of God; from the pious plans which we make for the glory of God; from the desire we may feel to attain to a higher perfection and a deeper love of God; and even from the desire we may have to be freed from the prison-house of our body in order to see Him, to be united to Him, to love Him purely and unceasingly.

1. When God allows us to feel, during our religious exercises, the sweetness of His goodness, we must be careful not to cling to it and to rely on it. We ought at once to humble ourselves, esteeming ourselves unworthy of any consolation,

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resign these favours to Him Who bestowed them, and hold ourselves ready to be deprived of them, protesting that we desire to serve and love Him, not for the consolations He bestows either in this world or in the next on those who love and serve Him, but for His love's sake alone.

2. When we have formed some pious plan, or undertaken some holy action, for the glory of God, we ought, doubtless, to do our utmost to insure its success. We should not, however, cling to it in such a way that, if we are obliged to interrupt or abandon the plan or the action, we lose our peace of mind ; but we should be satisfied with the Divine Will or permission which rules all things, and which is always equally lovable.

3. The same with our advance in virtue ; for while we labour with all our strength to conquer our passions and to perfect ourselves in the practice of all the virtues, we should do so without undue eagerness. If we are sensible of not having as much virtue and love of God as we could wish, let us, nevertheless, be calm and without uneasiness, humbling ourselves on account of the obstacles which we put in the way of God's grace ; loving our own vileness, contenting ourselves with what it pleases God to give us, persevering ever in the desire to advance in holiness, and putting our whole trust in the goodness of Our Lord, Who will surely accord us the grace necessary to serve Him with the degree of perfection which He requires of us.

4. Lastly, if we would live in the continual expectation and desire of the happy hour, the happy moment which shall separate us wholly from the earth, from sin, and from imperfection, which shall unite us perfectly to God and to His

pure love ; if we would labour earnestly for the accomplishment of God's work in us so that He may call us the sooner to Him ; even then this desire must be free from uneasiness and undue eagerness. So that, if it be Our Lord's good pleasure that we should be for some years longer deprived of His sweet presence, we may remain content with His most lovable Will, even if it should please Him to inflict on us this privation until the day of Judgment.

This is what I call being detached from God ; in this consists the perfect detachment from the world, from oneself, and from all things which all Christians should possess. Oh, how sweet it is thus to be free and detached from all things !

You will perhaps think that it is very difficult to attain to this. But everything would be easy to us if we gave ourselves wholly and without reserve to the Son of God, and if we put our trust, not in our own strength or in our good resolutions, but in the greatness of His goodness and the might of His power and of His love ; for, where is Divine love, all is smoothness and harmony. We must, it is true, do ourselves violence, pass through sorrow, suffering, darkness, mortification ; nevertheless, in the path of Divine love there is more of honey than of gall, more of sweetness than of bitterness.

O my Saviour, what content Thou findest, what delight Thou takest, what marvels dost Thou work in the soul which walks valiantly in this path—forsaking all, detaching herself from all things—even, in some sort, from Thee, so as to give herself to Thee more perfectly. How closely dost Thou unite her to Thee ! How entirely dost Thou take possession of her ! How Thou dost plunge her

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in the abyss of Thy holy love ! How admirably dost Thou transform her into Thyself, clothing her with Thy virtues, with Thy spirit, and with Thy love !

But what joy, what sweetness is the lot of the soul who can say with truth : My God, behold me free and detached from all things ! What can hinder me now from loving Thee perfectly ? Lo ! I cling no longer to any earthly thing ! Draw me after Thee, O my Jesus ! *Trahe me post te, curremus in odorem unguentorum tuorum* (Cant. i. 3). Ah, what consolation for a soul to be able to say with the Spouse of Holy Scripture : “ My Beloved is mine and I am His ” (Cant. ii. 16) ; and with Jesus : “ *Omnia mea tua sunt, et tua mea sunt* ” — “ All that is mine is Thine, O my Saviour, and all that is Thine is mine ” (S. John xvii. 10).

Let us have an earnest desire for this holy detachment ; let us give ourselves entirely and without reserve to Jesus, and let us implore Him to use the strength of His arm to break our bonds, to detach us wholly from the world, from ourselves, and from all things, so that He may accomplish in us, without let or hindrance, all that He desires, for His glory, to accomplish.

VIII. THE FOURTH FOUNDATION OF CHRISTIAN LIFE : PRAYER.

The holy exercise of prayer should be placed amongst the principal foundations of the Christian life, because the entire life of Jesus Christ was one continual prayer. We should, therefore, continue and reproduce His life of prayer in our life as being the most important and most necessary

practice of all. The earth which bears us, the air which we breathe, the bread which nourishes us, the heart which beats in our breast, are not as necessary to man for his bodily life as prayer is to the Christian for his spiritual life. The reason of this is :

1. That the Christian life—which the Son of God calls eternal life—consists in knowing and in loving God. Now it is by prayer that this Divine knowledge is acquired.

2. That, of ourselves, we are nothing, we can do nothing, we possess nothing but our poverty and our nothingness. This is why we have a very great need of having recourse to God hourly, by means of prayer, to ask and obtain from Him all that is lacking to us.

Now prayer is a respectful and loving elevation of our mind and of our heart to God. It is a sweet intercourse and a Divine conversation of the Christian soul with her God. By means of this intercourse she considers and contemplates God in His Divine perfections, in His mysteries, and in His works ; she adores Him, blesses Him, loves Him, glorifies Him, gives herself to Him, humbles herself before Him at the sight of her sins and ingratitude, and begs for mercy ; she learns to become like Him by imitating His Divine virtues and perfections ; and lastly, she asks Him for all she needs in order to serve and love Him.

Prayer is a participation in the life of the Angels and of the Saints, in the life of Jesus Christ, and of His most holy Mother, in the life of God Himself, and of the three Divine Persons. For the life of the Angels, of the Saints, of Jesus Christ, and of His most holy Mother is nothing else than a continual exercise of prayer and contemplation,

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they being ceaselessly employed in contemplating, in glorifying, and in loving God, and in asking, on our behalf, for the things we need. And the life of the three Divine Persons is perpetually passed in mutually contemplating, glorifying, and loving each other, which is the first and chief part of the practice of prayer.

Prayer is perfect felicity, supreme happiness, and a true paradise on earth. For it is by means of this Divine exercise that the Christian soul is united to her God, Who is her Centre, her End, and her supreme Good. It is by prayer that she possesses Him, and is possessed by Him. It is by means of prayer that she renders Him what is due to Him—her homage, her adoration, and her love, and by prayer that she receives from Him light, blessing, and a thousand proofs of the excessive love He bears her. It is by prayer that God takes His delight in us, according to His saying: "My delight is to be with the children of Men." It is by prayer that He teaches us by experience that true delight and perfect content are to be found in God, and that a hundred—nay, a thousand—years passed amidst the deceitful pleasures of the world, are not worth one moment of the true sweetness of which those souls taste who find their content in conversing with Him by means of prayer.

Lastly, prayer is the most worthy, the most noble, the highest, the greatest, and the most important act and occupation in which it is possible for you to pass your time, for it is the act and continual occupation of the Angels, of the Saints, of the Blessed Virgin, and of Jesus Christ as Man throughout eternity; and also because it is destined to be for ever our perpetual

occupation in Heaven. It is even the true and fitting occupation of a man and of a Christian, because man was created for God alone, to be with Him ; and because the Christian is on the earth for the sole purpose of continuing to do what Jesus Christ Himself did.

As therefore our dear Jesus deigns to take delight in conversing with us by means of prayer, I entreat you in the name of God do not deprive Him of this joy. Prove for yourself how true is this saying of the Holy Spirit : " There is neither bitterness in His conversation nor fatigue in His company, with Him one finds nothing but joy and gladness " (Wisdom viii. 16).

Look upon prayer as the first, the chief, the most necessary, the most important of all your duties. Free yourself as much as possible from all others, which are less necessary, in order to give to this one as much time as you can, above all, in the morning, in the evening, and a little before noon.

IX. OF MENTAL PRAYER.

There are several kinds of prayer. The first is what is called mental prayer, because the soul holds interior converse with God, taking as the subject of her converse some of His divine perfections, some mystery, some virtue or saying of the Son of God or else one of His actions—either one of those which He performed while on earth, or one of those which He still performs in the order of glory, of grace, or of nature, in His Mother, in His Saints, in His Church, in the world.

First of all, one applies one's understanding to the consideration, with a sustained and tranquil

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attention, of the truths contained in this subject, and which are calculated to make us love God and detest our sins. Next one stimulates one's heart and one's will in order to make them produce acts of adoration, of praise, of love, of humility, of contrition, of oblation, and of resolution to flee evil, and to do good, according as the Spirit of God inspires us.

This kind of prayer is holy, useful, and full of blessing in a degree impossible to describe. For this reason, if God draws you to it and blesses it to you, you should give Him thanks as for a signal favour. If He has not yet granted you this grace, pray that He may do so. On your side, do all you can to deserve it, and to correspond to it by practising this holy action, which God will teach you better than all the books and all the doctrines of theology, if you throw yourself at His feet with humility, with confidence, and with singleness of heart.

X. OF VOCAL PRAYER.

The second kind of prayer is that which is called *vocal*. Vocal prayer is the utterance of the lips addressed to God, whether in saying the Divine Office, the Rosary, or some other spoken prayer. This kind of prayer is hardly less profitable than mental prayer, provided that the heart unites itself to the tongue in speaking to God, for then your prayer will be, at the same time, *mental and vocal*. If, on the contrary, you get into the habit of reciting vocal prayers by routine and without attention, you will come out from God's presence more undevout, more sluggish, more cold, and more unloving than you were before. For this reason, in addition to the obligatory prayers, I

advise you rather to say few, and to acquire the holy habit of saying them well, attentively, with your mind continually fixed on God, and both mind and heart busy with some devout thought and aspiration while your tongue is pronouncing the prayers. Remember that you are to continue the prayer which Jesus Christ prayed while He was on earth. To this end give yourself to Him, unite yourself to the humility, to the purity and holiness, to the perfect attention with which He prayed, and implore Him to imprint in you the holy dispositions and the Divine intentions of His prayer.

You may offer your prayer to God, in union with all the devout prayers and godly meditations which have been, and are, made continually in Heaven and on earth, by the Blessed Virgin, by all the Saints on earth and in Heaven, uniting yourself to the love, devotion, and attention with which they perform this Divine act.

XI. THE PERFORMING ALL ONE'S ACTIONS IN A SPIRIT OF PRAYER.

The third kind of prayer is to perform christianly and holily all your actions, even the smallest, offering them to Our Lord before beginning them, and raising your heart to Him from time to time while they last. For thus to perform one's actions, is to perform them in a spirit of prayer, is to be always in the continual practice of prayer according to the command of Our Lord, Who wills that we should *pray without ceasing*. This is also a very excellent and easy manner of being always in the presence of God.

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XII. THE READING OF GOOD BOOKS.

The fourth kind of prayer is the reading of good books, which should be done, not hastily and precipitately, but leisurely and with a mind attentive to what you read, stopping to consider, to ruminate, to weigh, and to relish, the truths which appeal to you most, in order to imprint them on your mind, and to permit them to prompt diverse acts and aspirations, in the manner which we have described in speaking of mental prayer. This practice is of very great importance, and produces in the soul the same results as mental prayer. This is why one of the things that I recommend you most strongly is never to pass a single day without reading some holy book for half an hour.

The most fitting books for this purpose are the *New Testament*, the *Imitation of Jesus Christ*, and the *Lives of the Saints*.

Before beginning your reading, be careful to offer your mind and your heart to Our Lord, and implore Him to give you grace to gather from it the fruit He requires from you, and to effect in your soul by its means the result He desires, to His honour and glory.

XIII. CONVERSING ABOUT GOD.

It is also a most useful and holy thing, and one which usually has the result of greatly inflaming the heart with divine love, to talk and confer from time to time familiarly one with another about God and things Divine. Christians should thus pass a part of their time : the things of God should be the subject of their ordinary discourse ;

it is in this that they should find their recreation and their enjoyment.

It is to this practice that the Prince of the Apostles exhorts us when he says : " If a man speak, let his words be as the words of God " (1 Pet. iv. 11).

For, as we are children of God, we should take pleasure in speaking the language of our Father, which is a language all holy, heavenly, and Divine ; and as we are created for Heaven, we should begin even on earth to speak the language of Heaven. Oh, how sweet and holy is this language ! Oh, how sweet it is to a soul who loves her God above all things, to speak of what she loves best in all the world, and to hear it spoken of ! Oh, how pleasing are these conversations to Him Who has said that " where two or three are gathered together in His Name, there will He be in the midst of them ! " Oh how different are these discourses to the ordinary discourses of the world ! Oh, how devoutly employed is the time thus passed, provided that one is in a fitting frame of mind !

To this end we should follow the example and the rule given us by S. Paul in these words : " Sicut ex Deo, coram Deo, in Christo loquimur "—" We speak as from God, in the presence of God, in Jesus Christ " (2 Cor. ii. 17)—words which indicate three conditions which we should observe in order to speak of God holily.

The first is that we should speak as *from* God—that is to say, that we should borrow from God the things and the words we have to say, offering ourselves to the Son of God at the beginning of our spiritual conversations, in order that He may put thoughts in our mind, and, on our lips, the words we are to say, that thus we may be able to say to

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Him what He Himself said to His Father: "I have given to them the words which Thou hast given to Me" (S. John xvii. 8).

The second condition is that we should speak *in the presence of God*—that is to say, with our attention and our mind turned towards God, Who is everywhere present ; and in the spirit of prayer and recollection, offering ourselves to God, so that He may cause to fructify in us the things which we say or hear said, and that we may profit by them according to His Will.

The third condition is that we should speak *in Jesus Christ*—that is to say, with the intentions and dispositions of Jesus Christ, and as Jesus Christ spoke when He was on earth, or as He would speak if He were in our place. To this end we should offer ourselves to Him, and unite ourselves to His intentions, which had no other aim than the glory of His Father ; unite ourselves, also, to His dispositions, which were dispositions of humility on his own behalf, of gentleness and charity towards others, of love and zeal towards His Father. In this way our talk and our discoursings will be most pleasing to Him : He will be in the midst of us, He will delight in being with us, and the time employed in these devout conversations will be a time of prayer.

XIV. OF THE QUALIFICATIONS NECESSARY TO PRAYER

The Apostle S. Paul teaches us that, in order to perform all our actions holily, we must perform them in the Name of Jesus Christ ; and this same Jesus Christ assures us that all we ask of the Father in His Name shall be granted to us. This is why,

in order to pray holily and to obtain from God what we ask Him for, we must pray in the Name of Jesus Christ.

But what is it to pray in the Name of Jesus Christ? It is to continue the prayer Jesus Christ prayed on earth. For all Christians, being members of Jesus Christ and of His Body, as saith S. Paul, they occupy His place on earth; they represent His Person, and consequently they should perform all their actions in His Name—that is to say, in His spirit, with His dispositions and intentions, as He performed them when He was on earth, and as He would perform them if He were in their place. It is thus that an ambassador who occupies the place and represents the person of the King has to act and speak in his name—that is to say, in his spirit, with his dispositions and intentions, and as the King would act and speak himself if he were present. It is for this reason that I say that to pray in the Name of Jesus Christ is to continue the prayer of Jesus Christ—that is to say, to pray in the spirit of Jesus Christ, with His dispositions and intentions, as He prayed Himself when on earth, and as He would pray if He were in our place. And it is thus that Christians should pray.

When, therefore, you betake yourself to prayer, bethink you that you are about to continue the prayer of Jesus Christ and that you should therefore pray as He would pray if He were in your place—that is to say, with the dispositions with which He prayed on earth and with which He still prays in Heaven and on our altars, where He is ever engaged in prayer to His Father. To this end unite yourself to the love, to the humility, to the purity and holiness, to the attention, and to

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the devout dispositions and intentions with which He prayed.

Now, amongst these dispositions there are four in particular with which He prayed, and with which we should pray, if we desire to glorify God by our prayers and obtain from Him what we ask.

1. *Humility.*

The first disposition necessary for prayer is that we must present ourselves before God with a profound humility, avowing ourselves most unworthy to appear before His Face, to look upon Him or even to be looked at or listened to by Him; and that of ourselves we cannot have a single good thought or do a single act pleasing to Him. For this reason we must humble ourselves at His Feet, offer ourselves to Our Lord Jesus Christ, and pray Him to annihilate us and put Himself in our place, so that it may be He Who prays in us—He alone being worthy to appear before His Father's Face, to glorify and to love Him, to obtain from Him what He asks for. Then we should confidently ask the Eternal Father for all we need in the Name of His Son, by the merits of His Son, and *for* His Son Who is in us.

2. *Confidence.*

The second disposition with which we must pray is a respectful and loving confidence, believing firmly that all we ask for—which is for the glory of God and for our salvation—we shall assuredly obtain, and often in a better way than we expect, provided that we ask, not trusting in our own merits or in the virtue of our prayer, but in the merits of Jesus Christ, confiding in His great

goodness and in the truth of these promises :
 " Ask, and it shall be given you ; all things that ye ask in My Name they shall be given you " ; and " When ye ask anything of God, believe and have confidence that ye will receive it, and it shall be granted to you " (S. Mark xi. 24). For it is true that if God treated us according to our deserts, He would drive us out from before His Face, and annihilate us when we present ourselves before Him. For this reason, when He accords us some favour, we should not think that it is to us, nor for the sake of our prayers, that He accords it ; but it is to His Son Jesus that He gives all that He gives, and for the sake of His prayers and merits.

3. *Purity of Intention.*

The third disposition with which we must pray is *purity of intention*, protesting to Our Lord, before beginning, that we renounce all spirit of curiosity, all self-love, and that we wish to do this act, not for our own satisfaction and consolation, but for His sole honour and content, as He delights in dealing and conversing with us, and that all we ask Him for, we desire to ask for, solely to this same end.

4. *Perseverance.*

The fourth disposition necessary to perfect prayer is *perseverance*.

If you would glorify God by your prayer and obtain of His goodness what you ask, you must persevere faithfully in this Divine practice. For there are many things which we ask of God which He does not give us the first, nor the second, nor the third time we ask, because He wishes that we should ask Him for them many times. His design

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is to keep us in a state of humility and of self-contempt, and to induce us to hold His favours in high esteem. He delights in leaving us for a long time in a position which obliges us to have recourse to Him again and again, so that we may be often with Him and He with us, so great is His love for us and so true is it that His delight is to be with us.

Lastly, as the crown and completion of all these holy dispositions, when you begin your prayer, offer your mind and your heart to Jesus and to His Divine Spirit, imploring Him to put into your mind such thoughts and into your heart such feelings and affections as seems good to Him ; give yourself up to His holy guidance, in order that He may direct you as He pleases in this Divine exercise, trusting in His great goodness, and with the assurance that He will lead you in the way that is best for you, that He will give you all you ask—not, perhaps, in the way that you wish, but in a way much better for you.

II

CHRISTIAN VIRTUES

References

"Put ye on the Lord Jesus Christ" (Rom. xiii. 14).

"Put ye on, therefore, as the elect of God, O ye holy and beloved, tenderness, mercy, kindness, humility modesty, patience . . . but above all put ye on charity, which is the bond of perfection" (Col. iii. 12-14).

SUMMARY.

If the Christian life is the continuation of the life of Jesus, it should necessarily reproduce His virtues. Thus the Christian who desires that Jesus should reign in his heart should practise—

1. Humility ; humility of mind, humility of heart.
2. Trust in God. Humility is the mother of trust in God, for the realization of our poverty and of our powerlessness impels us to cast ourselves at the feet of our God.
3. Submission to the holy Will of God. The meat of Jesus was to do this holy Will ; it should also be ours.
4. Charity towards our neighbour. This is the virtue dear to the Heart of Jesus, and is the mark of the true Christian.
5. Devotion to God. The love which inflamed the Heart of Jesus for His Heavenly Father caused Him to devote Himself wholly to His service ; it should be so with each one of us.
6. The formation of Jesus in ourselves. These virtues, practised carefully and with constancy, in times of dryness as in times of consolation, bring about in us the formation of Jesus, Who becomes our one object, our one love, the centre of our life, our All.
7. Martyrdom would be for us the supreme grace, the summit of perfection. Let us at least live in the spirit of the martyr, ever ready to shed our blood for Jesus Christ.

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I. OF THE EXCELLENCE OF THE CHRISTIAN VIRTUES.

HAVING laid in your soul the principal foundations of the Christian life, it is now necessary, if you desire that Jesus should live and reign in you, to train yourself carefully in the practice of His virtues. As we have to continue the life of holiness which Jesus led on earth, we should, consequently, practise the virtues of which He is the Model, and practise them in accordance with His Spirit and under the influence of His grace—that is to say, like Jesus Christ, by Jesus Christ, and for Jesus Christ.

1. Like Jesus Christ—that is to say, that we must consider the virtue, not in itself only, but in its principle and in its source—*i.e.*, in Jesus Christ, Who is the source of all grace, Who contains in Himself, in a supreme degree, all the virtues, and in Whom all the virtues have an infinite excellence. Thus all which is in Jesus being holy, divine, and adorable, the virtues are deified and sanctified in Him, and are, consequently, worthy of infinite honour and adoration. This consideration will be much more powerful in impelling us to esteem them, to love them, and to practise them, than if we considered them only from the point of view of their inherent excellence and of the esteem in which they are held by the human intelligence.

2. By Jesus Christ—that is to say, by His grace. Those who are guided by the spirit of Christianity in the practice of virtue know very well that they cannot perform the least act of virtue of their own strength. On the contrary, if God withdrew

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from them His grace, they would at once fall into an abyss of vice. They also well know that virtue, being a free gift of the mercy of God, it must be asked for trustingly and perseveringly. For this reason they ask God earnestly, continually, and untiringly for the virtues they need.

They bring to bear, however, on their side all the care, all the vigilance, and all the diligence possible in their efforts to practise them. Nevertheless, they take great care neither to trust in, or to depend upon, these efforts nor upon the practice of the virtues, nor upon their own desires and resolutions, nor upon the prayers they address to God. But they tarry for the mercy of God, feeling no uneasiness at not seeing in themselves the virtues they wish for.

3. *For* Jesus Christ—that is to say, solely for His glory. They desire the virtue and strive to produce frequent acts, both interior and exterior, of love of God, of love to their neighbour, of patience, of obedience, of humility, of mortification, and of the other Christian virtues, not for themselves, nor for their own interest or satisfaction, but for the pleasure and satisfaction of God, in order that they may resemble Jesus Christ, their Head, that they may glorify Him, and continue the practice of the virtues which He practised on earth. In this consists, properly speaking, Christian virtue.

II. PRACTICAL RULES FOR THE PRACTICE OF THE CHRISTIAN VIRTUES.

In accordance with what precedes, these are the rules you should follow when you wish to perfect yourself in some virtue :

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1. Adore the virtue in Our Lord Jesus Christ, and consider how eminent He was in this virtue, and with what perfection He practised it throughout His life.

2. Humble yourself before Him at seeing yourself so far from this perfection ; ask His forgiveness for all the offences you have ever committed against this virtue, avowing that you have no strength of yourself to practise the smallest act of virtue, that you are most unworthy that He should give you the grace to practise it, but imploring Him, notwithstanding, by His great mercy, to grant you the grace to practise it as opportunity shall occur.

3. Offer yourself often to Jesus, with a great desire of practising this virtue, in the degree of perfection which He requires of you, and pray Him, after having destroyed in you all that is opposed to it, to imprint and graft it in you to His honour and glory.

4. Be careful to practise the virtue by acts both interior and exterior, uniting yourself to the dispositions and intentions with which Jesus Christ practised it.

5. When you commit an offence against this virtue, do not be disconcerted or discouraged, but humble yourself before God, asking His forgiveness, and offering Him all the honour that His Beloved Son and His holy Mother rendered Him by the practice of this virtue, in expiation of your fault.

Offer yourself again to Jesus, with a renewed desire to be more faithful to Him in the future in the practice of this virtue, and implore Him by His great mercy to blot out your sin, and to give you fresh store of grace, in order that you may practise it better henceforward.

III. THE PRECEDING EXERCISE APPLIED TO THE VIRTUE OF GENTLENESS AND HUMILITY OF HEART.

In order to make this exercise easier, and to bring it within the reach of all sorts of people, I propose to apply it to a particular virtue, which may serve you as a model for the others. Let us take, for example, gentleness and humility of heart, so much recommended by the most gentle and most humble Jesus.

If you wish to establish yourself in these two Divine virtues, take a few minutes every day to place yourself at the feet of Jesus, and to graft in you the feelings and dispositions expressed in the following aspiration :*

O most gentle and most humble Jesus, I adore in Thee Thy Divine and adorable gentleness and humility. I adore and glorify Thee in the exercise of these two virtues. Oh, how admirable art Thou in them, as Thou art, indeed, in all others. What honour hast Thou not rendered to Thy Father by the continual exercise of the virtues of gentleness and humility in Thy thoughts, in Thy words, in Thine actions, and in Thy sufferings ! And how high hath He exalted Thee for having endured such humiliations for His glory and for love of us ! Blessed be He for ever, this Divine Father, and Thou also, O kind Jesus ! He for having thus exalted Thee because of those humiliations ; Thou for having so honoured Him by Thy gentleness and humility.

O Jesus, Thou art my Head, and I am one of

* You can choose either the end of your meditation, of your thanksgiving after Communion, or of your visit to the Blessed Sacrament.

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Thy members ; Thou art my Father, and I am one of Thy children ; Thou art my teacher and my Master, and I am one of Thy disciples. I ought, therefore, to follow, to imitate, and to resemble Thee, as far as may be, in the practice of these virtues. But, alas ! how far am I from doing so, filled as I am with pride and vanity, with bitterness and impatience ! How often during my life have I been lacking in gentleness and humility, in thought, in affection, in word, and in act ! Pardon me, my Saviour, pardon me ! For the future I will strive to imitate Thee in Thy humility and Thy gentleness. But, alas ! I acknowledge that of myself I have no strength to practise them, and that I am unworthy that Thou shouldst even grant me grace to do so. Nevertheless, I implore Thee, by Thy great mercy, to accord me this favour.

O Jesus, I adore Thee uttering these words : “ Learn of Me, that I am meek and humble of heart, and ye shall find rest for your souls ” (S. Matt. xi. 29).

I adore the thought, the purpose, and the love that Thou hadst for me in uttering them, for Thou hadst me in Thy thoughts, O kind Jesus, and Thou didst utter them with a very deep love for me. O my most amiable Jesus, I give myself to Thee, that the purpose of Thy words may be fulfilled in me. Do not suffer aught in me which may hinder their effect. Destroy in me all which is opposed to gentleness and humility ; graft in me, glorify in me, Thy gentleness and Thy humility, for Thy love’s sake.

In your Actions.—When an opportunity occurs of practising gentleness or humility, raise your heart to Jesus in this way :

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O Jesus, I give myself to Thee to practise at this moment the virtues of gentleness and humility in honour of Thy gentleness, patience, and humility, in union with the dispositions and intentions with which Thou hast exercised them.

After an Offence.—When you commit some offence against these virtues, try to make reparation as soon as possible, and, prostrating yourself at the feet of the Son of God, say to Him :

O most merciful Jesus, I ask Thy forgiveness with all my heart for the offence I have committed against Thy Divine Majesty.

O Father of Jesus, I offer Thee all the honour which Thy beloved Son and His most holy Mother have rendered Thee by their gentleness and humility as a reparation of the dishonour I have done Thee by the offence I have committed against these virtues.

O Jesus, O Mother of Jesus, supply what is lacking in me, I beseech You, by offering to the Eternal Father Your gentleness and humility in reparation of my pride and impatience.

O good Jesus, I give myself to Thee with a renewed desire to be more gentle and more humble for the future ; destroy in me all pride and impatience ; give me grace to be faithful in the exercise of patience and humility when occasion shall arise. I beg this of Thee, for Thine own glory and content.

You can apply these same practices to charity, to obedience, and to each of the other virtues.

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IV. OF CHRISTIAN HUMILITY: ITS DIGNITY AND NECESSITY.

If you have a sincere desire to live Christianly and holily, your chief care should be to ground yourself firmly in Christian humility, for there is no virtue more necessary or recommended with more urgency by Our Lord. "Learn of Me, that I am meek and humble of heart, and ye shall find rest for your souls" (S. Matt. xi. 29).

1. *Its Excellence*.—It is this virtue that S. Paul emphatically calls *the* virtue *par excellence* of Jesus Christ.

It is the virtue proper to Christians, without which it is impossible to be truly Christian.

It is the foundation of Christian life and holiness.

It is the guardian of all the other graces and virtues.

2. *A Source of Grace*.—It is the virtue which draws down all kinds of blessings on our souls, for it is in humble souls that the most high and most humble Jesus takes His rest and His delight, according to this saying: "On whom shall I look, *to make my dwelling and My place of rest in him*, if not on him who is humble, and who fears My words?" (Isa. lxvi. 2).

3. *The Measure of Perfection*.—It is this virtue, together with holy love, which makes Saints—and great Saints. For the measure of a person's holiness is his humility. Show me a soul which is truly humble, and I will say of that soul that she is holy; if she is profoundly humble, that she is greatly holy; if she is very humble, that she is very holy, that she is adorned with all kinds of virtues, that God is greatly glorified in her, that Jesus dwells

in that soul, that she is His treasure-house, and His garden of delight, and that she will be very great and highly placed in the kingdom of God, according to this saying of Eternal Truth: "Who humbleth himself shall be exalted" (S. Matt. xxiii. 12). On the other hand, a soul without humility is a soul without virtue; she is a hell, she is the abode of devils, she is an abyss of vice.

4. *The Mother of Jesus.*—Lastly, one may say that humility is, in some sort, the Mother of Jesus as it is on account of her humility that the Blessed Virgin was found worthy to bear Him in her womb. It is by this virtue also that we shall become worthy to form Him in our souls, and to have Him to dwell and reign in our hearts. It is for this reason that we should exceedingly love, desire, and seek after this holy virtue. On this account I shall deal more at length with this subject than with the others.

V. OF CHRISTIAN HUMILITY: HUMILITY OF THE SPIRIT.

There are two sorts of humility—*i.e.*, humility of spirit and humility of heart—which, united, make up the perfection of Christian humility.

Humility of spirit is a thorough knowledge of what we really are in God's sight. For, in order to know ourselves as we are, we must see ourselves, not as we appear in the eyes, or to the delusive judgment of men, nor such as our own vanity and presumption imagine us to be, but such as we are in the sight and in the judgment of God. And to this end we must consider ourselves by the light of God, by faith.

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Now, if we consider ourselves by this heavenly light and with these Divine eyes, we shall see :

1. *Our Nothingness.*—In so far as we are men we are but dust and ashes, corruption and nothingness ; we possess nothing, are capable of nothing, *are* nothing of ourselves. For the creature having been created out of nothing, *is* nothing, has nothing, and is capable of nothing of itself.

2. *Our Fallen State.*—As children of Adam and as sinners we were born in a state of original sin, enemies of God, subjects of the Devil, objects of horror to both Heaven and earth, incapable in our own strength of doing the least good or of avoiding the least evil. We have no other way of salvation but that of renouncing Adam and all that we inherit from him, our own selves, our own spirit, and our own strength, in order to yield ourselves up to Jesus Christ, and to partake of His Spirit and of His virtue. S. Paul declares this : “ We are not,” he says, “ of ourselves able even to think of doing anything good, but our capacity is of God,” and that “ we cannot pronounce the Holy Name of Jesus without the aid of His Spirit.”

3. *Our Unworthiness.*—If we consider ourselves in the light of God, we shall see that, as sons of Adam and as sinners, we do not deserve to exist or to breathe, or that the earth should bear us, or that God should think about us, or even that He should deign to exercise justice upon us. It is already a great favour that He should suffer us in His Presence, and that He should permit the earth to bear us.

4. *Our Opposition to Jesus Christ.*—We shall further see that in ourselves, in so far as we are sinners, we are so many devils incarnate, so many Lucifers, so many Antichrists, having nothing in us

which is not opposed to Jesus Christ. We bear within us a devil, a Lucifer, an Antichrist—*i.e.*, our own self-will, our pride, and our self-love, which are worse than all the devils, worse than Lucifer, worse than Antichrist; for all that the devils, Lucifer, and Antichrist possess of wickedness they hold it from self-will, from pride, and from self-love. In ourselves we are nothing but a hell full of horror, of accursedness, of sin, of abomination. We have within us the principle and the germ of all the sins of earth and of hell; the corruption which original sin has put in us being the root and source of all kinds of sin, according to the saying of the prophet-king: "Behold, I am shapen in wickedness, and in sin hath my mother conceived me." Consequently, if God did not continually bear us in the arms of His mercy, if He did not, as it were, work a perpetual miracle, in order to keep us from falling into sin, we should plunge every hour into an abyss of all kind of iniquity.

5. *Our Hideous Deformity.*—In short, we are so horrible, so repulsive, that could we see ourselves as God sees us, we should not be able to endure the spectacle. Thus we read of a Saint who, having asked of God to give her a true knowledge of herself, and God having granted her prayer, saw herself so horrible that she exclaimed: "Hold, Lord, enough, or I shall lose courage." And the Blessed Father Avila affirms having known a person who, having made the same request to God, cried out on seeing how abominable she was: "Lord, I adjure You in mercy to take away this mirror from before my eyes; I cannot bear the sight of myself."

6. *Our Invincible Pride.*—And after that, to

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hold ourselves in high esteem, to flatter ourselves that we are, or that we merit, anything ! And after that, to love grandeur and to seek after vanity, to delight in the esteem and the praise of men ! Oh, how strange a thing it is to see creatures so pitiful and so miserable as we are, thus puffing themselves up with pride !

We will not acknowledge our wretchedness, thus resembling Satan, who, being by the sin which reigns in him, the most worthless of all creatures, is, nevertheless, so proud that he will not accept the fact of his ignominy. This is why God has in such horror pride and vanity, for, knowing our vileness and our unworthiness, and seeing that they desire to exalt themselves, they are exceedingly abhorrent to Him ; especially as He remembers that He Who is greatness itself, Who is All, humbled Himself even to nothingness, while nothingness would exalt itself. Oh ! that is more than abhorrent to Him.

7. *Our True Greatness.*—Nevertheless, as the child of God and a member of Jesus Christ, if you are in a state of grace, you have in you a being and a life most noble and most sublime, and you possess a treasure infinitely rich and precious. For, if humility of spirit should teach you what you are in yourself and in Adam, nevertheless, it should not hide from you what you are in Jesus Christ and through Jesus Christ ; and it does not oblige you to ignore the grace God has given you in His Son ; otherwise this would be a false humility. But to acknowledge that all you have of good comes solely of the mercy of God, without any merit of your own—in this consists true humility of spirit.

VI. OF CHRISTIAN HUMILITY : HUMILITY OF HEART.

1. *Its Necessity.*—It is not enough to possess humility of mind, which shows us our wretchedness and our unworthiness. Humility of mind without humility of heart is a diabolical humility, for the devils, who have no humility of heart, yet possess humility of mind, because they know very well their unworthiness and accursedness. For this reason we must learn of our Divine Teacher, Who is Jesus, to be humble, not only in mind, but in heart.

2. *Its Nature.*—Now, humility of heart consists—(1) in loving our lowliness and helplessness, and in rejoicing to be little, abject, and despised ; (2) in treating ourselves in private as such ; (3) in rejoicing in being esteemed and treated as such by others ; (4) in never excusing or justifying ourselves, save in case of necessity ; (5) in never complaining of anyone, bearing in mind that, having in ourselves the germ of all evil, we merit all kind of blame and bad treatment ; (6) in loving with all our heart and in embracing all occasions of contumely, humiliation, scorn, and all that is capable of humbling us.

3. *Jesus is our Teacher.*—In short, the true humility of heart that Our Lord Jesus Christ wills us to learn of Him, and which is the perfect Christian humility, consists in being humble, as Jesus Christ was humble on earth—that is to say, in having a horror of the spirit of greatness and vanity, in loving contumely and humiliation, in choosing always and in all things that which is lowest and most humiliating, in desiring ever to be abased,

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even as Jesus Christ was abased in His Incarnation, in His Life, in His Passion, and in His Death.

4. *Jesus is our Example.*—In His Incarnation “He humbled Himself,” as saith S. Paul, “taking the form of a servant.” He willed to be born in a stable; He subjected Himself to the weakness and dependence of infancy, and abased Himself in a thousand other ways.

In His Passion He says Himself that “He is a worm and no man, the contempt of men, and the lowest of all people; He bears the weight of the wrath of His Father, Whose severity is so great that it causes Him to sweat blood, and in such abundance that the ground in the Garden of Olives is watered by it. He is subject, as He assures us Himself, to the powers of darkness—that is to say, of devils, who, by the hands of the Jews whom they possessed, and by Pilate and Herod, whom they led, cause Him to suffer all possible indignities. Wisdom uncreate is treated by the soldiers and by Herod as a madman. He is scourged and nailed to the Cross like a slave and a robber. God, His Support, forsakes Him, and looks upon Him as if He, in His own Person, had committed all the sins of the whole world. In short, to speak the language of the Apostle: “He became anathema, and the accursed of the whole world” (Gal. iii. 13); and even—O strange and terrible debasement!—He was made *sin* by the power and justice of God. For it is thus that S. Paul speaks: “Deus eum pro nobis peccatum fecit”—“God made Him sin for our sake” (2 Cor. v. 21)—that is to say, He bore, not only the confusion and humiliation that sinners merit, but also the ignominy and infamy which are due to sin, which is the most vile and abject

state to which God can reduce the bitterest of His enemies.

O God ! what a humiliation for a God, for the Only Son of God, for the Sovereign Lord of the universe, to be reduced to this ! O Lord Jesus, is it possible that Thou dost so love man as to humble Thyself to this extent for his sake ? O man, how is it possible thou shouldst still be proud, seeing thy God thus abased for love of thee ? O my Saviour, grant that I may be humbled and abased with Thee, that I may share Thy deep humility, and incline my heart to bear all the confusion and humiliations which are due to the sinner and to sin !

5. *Practical Conclusion.*—It is in this that perfect Christian humility consists : in being always ready to be treated, not only as a sinner merits to be treated, but also to bear all the ignominy and contempt which are due to sin itself, because our Head, Who is Jesus, the most Holy One, He Who is all holiness, bore them, while we, who are nothing but sin and accursedness—we deserve them.

Oh, if these truths were thoroughly impressed on our mind, we should find that we have great reason to exclaim with S. Gertrude : “ Lord, one of the greatest miracles that Thou workest in the whole world is to permit the earth to bear me.”

VII. OF HUMILITY : ITS PRACTICE.

The practice of the virtue of humility may be considered in its preparation and in its exercise.

1. *In its Preparation.*—(1) You must first have a profound conviction of your powerlessness for any sort of good, and of the urgent need you have

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of Jesus Christ and of His grace, and on this account you should cry unceasingly to your Liberator, and have recourse to His grace at every instant, trusting only in His power and goodness.

(2) Renounce yourself, your own spirit, all the power and capacity that you think you possess.

(3) After this act of renunciation adore Jesus Christ, and give yourself wholly to Him, imploring Him to strip you of your own nature, and to take possession of all that you are, and to make use of it. Protest to Him that you desire to renounce your own spirit, which is a spirit of pride and vanity; to strip yourself of all your intentions, inclinations, and dispositions, in order to live with His Spirit, with His Divine and adorable intentions, inclinations, and dispositions.

2. *In its Practice.*—(1) When an opportunity occurs of practising this virtue, raise your heart to Jesus, and say to Him :

“O most humble Jesus, I offer Thee this action, in honour of Thy holy abasement, and of that of thy holy Mother. O good Jesus, destroy in me all pride, all vanity, and make Thy Divine humility to reign in me.”

(2) Be always ready and willing to perform any base and menial work, in order to humble your pride.

(3) Before beginning your actions, humble yourself in the sight of God, bearing in mind that you are unworthy to live, and incapable of doing any good unless He gives you His grace.

(4) If you are blamed, if you are despised, accept it as something which is your due, and in honour of the contempt and calumny which were showered on the Son of God.

(5) If one does you honour, or if you receive praise or blessing, offer them to God.

(6) When you fall into some sin against holy humility, try and make reparation for your offence as soon as possible.*

VIII. OF TRUST AND THE ABANDONMENT OF ONESELF INTO THE HANDS OF GOD.

Humility is the mother of trust, for the knowledge that we are devoid of all good, of all virtue, and of all power, and of all capacity for serving God, and that we are a true hell, full of all kind of evil and abomination, prevents us from trusting in ourselves and in what is in ourselves. It obliges us, on the contrary, to come out of ourselves, as out of a hell, in order to withdraw ourselves into Jesus as into our Paradise, in Whom we find an abundance of all that is lacking in ourselves. It obliges us to lean on Him, and to confide in Him, as in One Who has been given us by the Eternal Father to be our salvation, our justification, our virtue, our sanctification, our treasure, our strength, our life, and our all. It is to this that Jesus Himself leads us when He invites us so lovingly and so urgently to come to Him with confidence, saying : "Come unto Me, ye who travail and are heavy laden, and ye shall find rest unto your souls" (S. Matt. xi. 28). I will loose you from the burden of your misery. He assures us that He will cast out no one of those who come to Him : "Et eum, qui venit ad me, non ejiciam foras" (S. John vi. 37).

In order to inspire us with this confidence, our tender and loving Saviour has deigned to adopt

* *Vide* p. 44.

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certain titles, to make certain promises, and to perform certain marvellous actions.

1. *The Titles*.—Could He choose names more sweet, or titles more tender? He calls Himself our Friend, our Advocate, our Doctor, our Pastor, our Brother, our Father, our Soul, our Spirit, and the Spouse of our souls. He calls us His sheep, His brethren, His children, His portion, His heritage, His soul, His heart, and our souls His spouses.

See how He proves Himself a mother to us in His care and vigilance. He assures us that He bears us, and will always bear us, in His bosom and in His heart. And He is not content to say it once; He repeats it again and again five times in the same passage. He affirms elsewhere that if a mother could be found to forget the child she had borne, *He* will never forget us; that He has inscribed us on His hands, in order to have us always before His eyes; that whoever touches us touches the apple of His eye.

See, too, how powerful an Advocate He has been for us with His Father, for that Father loves us as He loves His Son.

He wills us to be where He is—that is to say, reposing with Him in the Bosom and in the Heart of His Father, seated with Him on His throne; in a word, He wills that we should be one with Him, that we should be entirely one with Him and with His Father (S. John xvii.).

2. *The Promises*.—It would seem that God cannot sufficiently assure us, in a thousand places in Holy Scripture, how dear and pleasing to Him is trust; how, also, He loves and favours those who trust in Him and abandon themselves to the care of His Divine Providence.

He promises them solemnly—

(1) *His Protection*.—His mercy will surround them on every side, and He Himself will be always beside them. He will be to them a shield and buckler.

(2) *The Knowledge of His Sweetness*.—He will make them taste of His sweetness.

(3) *Joy*.—They shall be full of gladness, and He will make His abode in them.

(4) *His Light*.—They who trust in Him know the truth; that is to say, He will manifest Himself to them—He, the Supreme Truth.

(5) *Perseverance*.—They shall not sin, or, at least, shall not fall into such sins as can separate them from Him. Even if we offend Him, He promises us, if we turn to Him with humility, repentance, and trust in His goodness, and the resolution to forsake our sin, to receive us, to embrace us, to forget all our offences, and to clothe us with the garment of His grace and of His love.

(6) *Temporal Things*.—He desires that we should not be uneasy about our necessary food and clothing. He knows that we have need of these things, and He will take care to provide them.

The Heart of Jesus has not changed since He made us such promises. He said to S. Gertrude: "He pierces My Heart with a dart of love who hath a firm trust that I can, and that I will, assist him faithfully in all things. This trust makes so irresistible an appeal to My Goodness that I can no more separate Myself from Him" (Book iii. 7).

Who will not trust, who will not give himself up to the care and guidance of a friend, a brother, a father, a spouse, who has infinite wisdom to know what is best for us, to foresee all that can happen to us, and to choose the means the most fitting

for leading us to supreme happiness—who has, moreover, the exceeding goodness which desires only our good, together with an immense power to turn aside the evil which threatens us, and to accomplish the good which He desires to procure us ?

3. *His Actions*.—The words and promises of Our Lord are not a vain breath. See what He has done and suffered for you in His Incarnation, in His Life, in His Passion, and in His Death ; what He still does every day in the most Holy Sacrament of the Eucharist ; how He came down from Heaven to earth for love of you ; how He humbled Himself, even to the point of becoming a little child, of being born in a stable, of being subject to the miseries and necessities of a human, suffering and mortal life ; how He spent all His time, all His thoughts, words, and actions for you ; how He yielded up His most holy Body to Pilate, to the tormentors, to the Cross ; how He gave His Life, and shed His Blood to the last drop ; how He gives you, and how often ! in the Holy Eucharist, His Body, His Blood, His Soul, His Divinity, all His treasures, all He is and all He has that is dearest and most precious.

O Goodness ! O Love ! O most kind and most lovable Jesus ! “ *Let those hope in Thee who know Thy most sweet and most holy Name* ” (Ps. ix. 11), which is none other than Love and Goodness ; for Thou art all Love, all Goodness, and all Mercy ! But I am not surprised that there are few who put all their trust in Thee, because there are so few who study to know and to consider the effects of Thine infinite Goodness. O my Saviour, in truth we must avow ourselves most wretched if we do not trust in Thy Goodness, after having

received so many, so many proofs of Thy Love for us! For if Thou hast already done and suffered so much, if Thou hast already given us such priceless gifts, what wouldst Thou do, and what wouldst Thou give us, if we approached Thee with humility and trust?

(1) Let us then, firstly, have a great desire to establish in our hearts this Divine virtue. Let us not be afraid, but let us be bold in making noble plans for serving and loving most perfectly and most holily our most adorable and lovable Jesus, and for undertaking great things for His glory, according to the power and the grace which He shall give us. For, even though we can do nothing of ourselves, in Him we can do all things, and His help will not be lacking if we trust in His Goodness.

(2) Let us leave in His hands, and let us abandon to the fatherly care of His Divine Providence, all that concerns us both in body and soul; things temporal and spiritual—our health, our reputation, our possessions, our business; those who are dear to us; our past sins, our advancement in the paths of virtue and of His love, our life, our death, even our salvation and our eternity—in fact, all things—in the assurance that, in His Goodness, He will care for all and that He will deal with all things in the best way.

(3) Let us be careful never to put our trust either in the power or in the favour of our friends, nor in our possessions, nor in our intelligence, nor in our learning, nor in our strength, nor in our good desires and resolutions, nor in our prayers, nor even in the trust which we feel we have in God, nor in human means, nor in any created thing, but in the mercy of God alone. I do not mean

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that we should not use all these means, and bring, on our side, all that it is in our power to bring, to the struggle with sin, to the practice of virtue, to the conduct and execution of such affairs as God has entrusted to us, and to the fulfilment of the obligations attached to our position. But we should renounce all the support and all the confidence which we may have in such things, and lean entirely on the Goodness of our Lord alone.

(4) Cast into the bosom of God, as S. Paul counsels us, all your cares and all your anxieties, and He will care for you. "My child," said Our Lord to S. Catherine of Siena, "forget thyself and think only of Me, and I will think continually of thee."

Take to yourself this counsel. Let your chief care be to avoid all that is displeasing to Our Lord, and to serve and love Him perfectly, and He will turn all things, even your faults, to your advantage.

(5) Accustom yourself to make frequent acts of trust in God, but particularly when you are attacked by thoughts or feelings of apprehension, and misgiving, either on account of your past sins or for some other reason. Raise your heart at once to Jesus, and say to Him with the royal Prophet: "Ad te, Domine, levavi animam meam; Deus meus, in te confido, non erubescam"—"O Lord, I have lifted up my soul and my heart to Thee; in Thee, O God, do I put my trust; let me not be confounded nor frustrated in my expectation" (Ps. xxiv. 12).

Or else say with the Prophet Isaiah: "Ecce Deus salvator meus, fiducialiter agam, et non timebo"—"Behold, God is my Saviour: I will walk confidently in all my ways, and will fear nothing" (Isa. xii. 2).

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Or, again, with holy Job: "*Etiam si occiderit me, in ipso sperabo*"—"Though God slay me, yet will I trust in Him" (Job xiii. 15).

Or, again, with the poor man of the Gospel: "*Credo, Domine, adjuva incredulitatem meam*"—"Lord, I believe, help Thou mine unbelief" (S. Mark ix. 23).

Or else with the holy Apostles: "*Domine, adauge nobis fidem*"—"Lord, increase our faith" (S. Luke xvii. 5).

Or else say: "O good Jesus, it is in Thee alone that I put my trust. O my Strength and mine only Refuge, I give and abandon myself to Thee; do with me as it shall please Thee. O my sweet Love, O my cherished Hope, I offer and present to Thee my being, my life, my soul, and all I possess in order that Thou mayest dispose of them in time and in eternity as it shall please Thee for Thy honour and glory."

(6) Lastly, trust is a gift of God which is the consequence of humility and love. For this reason ask it of God, and He will give it you, and endeavour to perform your actions in the spirit of humility and for the pure love of God, and you will soon taste the sweetness and peace which accompany the virtue of trust.

IX. OF CHRISTIAN SUBMISSION AND OBEDIENCE.

The continual submission which we should have to the holy Will of God is the most universal of all virtues, and the one which can be the most often practised, because every hour offers us opportunities of renouncing our own will and of submitting to that of God, which Will it is always easy to recognize. God has willed that the things

which are most necessary should be easy to find. For instance, sun, air, water are most necessary to the natural life of man, therefore they are within the reach of all.

In the same way God, having placed us in this world only to do His Will, and thus to work out our salvation, it is extremely necessary that we should be able easily to know what is the Will of God in all that we have to do. It is for this reason that He has made it very easy to know, manifesting it in five principal ways which are very sure and evident :

1. By His Commandments.
2. By His counsels.
3. By the rules and obligations of our position in life.
4. Through those who have authority over us.
5. By external events, for all that happens is an infallible sign of the Will of God, either of His absolute or of His permissive Will ; so that, if we open ever so little the eyes of faith it will be easy for us at all times and in all circumstances to know what is the Holy Will of God, and this knowledge should make us love it and lead us to submit to it.

But in order thoroughly to implant in ourselves this spirit of submission it is necessary to impress deeply on our minds four truths which faith teaches us :

1. That the same faith which teaches us that there is one God, Who has created all things, obliges us to believe that this great God orders and rules all things, without exception, either by His positive or by His permissive Will. That nothing takes place in the world which is not subject to His Divine direction, and which is not an expression either of His positive or of His per-

missive Will, which are, as it were, the two arms of His Providence with which He governs all things: "Tua, Pater, providentia gubernat" (Wisdom xiv. 3).

2. God neither wills nor permits anything save for His greater honour and glory, and, as a matter of fact, He turns everything to His greater glory. For God, being the Creator and Ruler of the world, having made all things for Himself, possessing an infinite zeal for His own glory, and possessing also infinite wisdom and power for leading all things to this end, it is most certain that He wills or permits nothing which is not for His greater glory and even for the good of those who love Him and submit themselves to His Divine ordinances. For the Apostle tells us: "All things work together for good to them who love God." So that, if we desire to love God and adore His Holy Will in all things, all will turn to our greater good, and it depends only on ourselves that it should be so.

3. The Will of God, whether positive or permissive, is infinitely holy, just, adorable, and loving, and it merits to be infinitely adored, loved, and glorified in all things.

4. Our Lord Jesus Christ professed, from the first moment of His life and from the time He came into the world, never to do His own Will, but His Father's, according to the witness borne by S. Paul in writing to the Hebrews: "Jesus coming into the world says (speaking to His Eternal Father): Behold, I come; in the beginning of the Book it is written of Me that I should do Thy Will, O God"; and according to what He afterwards said Himself: "I came down from Heaven, not to do Mine own Will, but the Will of Him Who sent Me." And He never did His own Will, but although His

Will was holy, deified, and adorable, yet He renounced it, yielded it up, and, as it were, annihilated it, in order to do His Father's Will, saying incessantly to Him in all circumstances what He said to Him on the eve of His death in the Garden of Olives: "Not My Will, but Thine be done, O My Father."

If we reflect on these truths, we shall find great facility in submitting in all things to the most adorable Will of God. For if we reflect that God orders and disposes all that happens in the world, that He orders all things for His honour and glory and for our greater good, and that His ordering is always most just and most loving, we shall not attribute what happens to chance nor to the malice of the Devil or of men, but to the Providence of God, which we shall love and embrace tenderly. For we well know that the Providence of God is holy and loving, that it orders or permits nothing which is not for our good and for His greater glory—a glory which we should love above all things, seeing that we are in the world only to love and to advance the glory of God.

And if we consider attentively that our Head, Who is Jesus, set on one side and, as it were, annihilated a Will so holy and so Divine as was His, in order to submit Himself to the most rigorous and most severe Will of His Father, Who willed that He should suffer torments so mysterious, that He should die a death so cruel and so shameful, and that for His enemies—if we consider this, shall we feel reluctance in renouncing a will so depraved and tainted by sin as is ours, and in making the most holy, most sweet, and most loving Will of God live and reign in its place.

It is in this that Christian submission and obedi-

ence consists—*i.e.*, in continuing the most perfect submission and obedience which Jesus Christ rendered to the Will of His Father, not only when it was made known to Him by His Father Himself, but when it was declared to Him by His Blessed Mother, by S. Joseph, by the Angel who led them into Egypt, by the Jews, by Herod, and by Pilate. For He submitted not only to His Father, but He made Himself subject to all created beings for the glory of His Father and for our sake.

X. PRACTICE OF CHRISTIAN SUBMISSION AND OBEDIENCE.

1. In order to put these truths into practice, adore in Jesus this Divine and adorable submission which He practised so perfectly. Lay down at His feet your will, your desires and inclinations, protesting to Him that you desire to have none other, save His alone, and praying Him to make them to reign perfectly in you.

2. Live in the continual determination rather to die and to suffer all kinds of torments than to disobey the least of God's Commandments ; and in the general determination of being guided by His counsel in accordance with the light and grace He shall give you, and in accordance with your position in life and with the advice of your director.

3. Consider and honour those who are your superiors and who have authority over you, as occupying the place of Jesus Christ on earth, and submit to their will as to the will of Jesus Christ, provided it be not in evident opposition to what God orders or forbids.

4. The Prince of the Apostles, S. Peter, goes farther still ; for he exhorts us to submit ourselves

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to all human creatures for the love of God : “ *Subjuncti estote omni humanæ creaturæ, propter Deum* ” (S. Pet. ii. 13). And S. Paul desires us to esteem all others our superiors : “ *Superiores sibi invicem arbitantes* ” (Phil. ii. 3). According, therefore, to the Divine teaching of these two great Apostles, we should deem all kinds of persons as our superiors, and be ready to renounce our own judgment and will in order to submit ourselves to the judgment and will of others. For, in our character of Christians who share the feelings and dispositions of Jesus Christ, we should make profession, with this same Jesus Christ, never to do our own will, but always to do the will of God ; and in doubtful cases—that is to say, when we do not surely know what is the will of God—we should do the will of no matter whom, looking upon all men as our superiors, and submitting to their will in what is possible, and in what is not opposed to the law of God and to the obligations of our position—giving the preference, however, to those who have the most authority and right over us.

5. Consider the laws, rules, and obligations of your position or condition as so many unmistakable signs of what God requires of you. And in honour of the strict obedience of Jesus and of His submission—not only to the rules His Father gave Him and to the times He prescribed for all His actions, but also to human laws—submit yourself to the rules and obligations of your position in life, to the times fixed for fulfilling your various duties, and even to human and civil laws ; and all this for love of Him, Who, for your sake, endured all this subjection.

6. In all the events which happen, whether by the positive Will of God or by His permission,

adore, bless, and love both the one and the other, and declare, in the words of His beloved Son, with the desire of doing so, as far as possible, in a like spirit, with a like love, and with a like submission and humility : " Pater, non quod ego volo, sed quod tu ; non mea voluntas, sed tua fiat "—" O My Father, not what I will, but what Thou wilt ; not My will, but Thine, be done " (S. Mark xiv. 36). " Ita, Pater, quoniam sic fuit placitum ante te "—" Even so, Father, for thus it seemeth good in Thy sight " (S. Matt. xi. 26).

7. When you feel an inclination or desire for a thing, offer it up at once at the feet of Jesus ; and if the desire be strong, do not cease to renounce it, to annihilate it, and to pray Jesus to extinguish it in you, until you feel yourself ready to desire the opposite, if it be His Will.

8. When there comes to you some apprehension of losing your health, your reputation, or your possessions, or your parents, your children, your friends, or some such thing, offer up your will at the feet of Jesus to adore, love, and bless His Will, as if the event had already happened, or against the time when it will happen, in this way :

" O Jesus, I offer up my will and all my desires at Thy feet, and I adore, love, and praise with all my heart Thy most holy and most loving Will ; and in spite of the repugnance I feel, and of the opposition of my feelings, I love, bless, and glorify Thee in all that it has pleased, and shall please, Thee to order for me, and for those belonging to me, in time and in eternity. Let the most holy Will of my Jesus be done ! Let my will be destroyed and annihilated for ever, that His may reign and be accomplished eternally on earth as in Heaven ! "

XI. THE PERFECTION OF CHRISTIAN SUBMISSION AND OBEDIENCE.

Not only did Jesus Christ our Lord do all the Will of His Father, and submit to Him, and to all things for love of Him, but He also found His content, His felicity, and His Paradise in doing so. “*Meus cibus est, ut faciam voluntatem ejus qui misit me*”—“My meat,” He says, “is to do the Will of Him that sent Me” (S. John iv. 34)—that is to say, I have nothing more at heart, nothing that is more delightful to Me, than to do the Will of My Father. For, in fact, all that He did, He took an infinite delight in doing, because it was His Father’s Will. In the sufferings He endured He found joy and felicity because it was His Father’s good pleasure. For this reason the Holy Spirit, speaking of the day of His Passion and of His death, calls it “the day of the joy of His Heart” (Cant. iii. 2). In the same way, in all the events which happened to Him, He found peace and contentment of mind, inasmuch as He saw in them all, only the most lovable Will of His Father.

Thus, in our character of Christians who should share the feelings and dispositions of their Head, we should not only submit to God and to all that happens, for His love’s sake, but we should also find in doing so, our content, our blessedness, and our Paradise. It is in this that the supreme perfection of Christian submission consists. It is the prayer which we address every day to God : “*Fiat voluntas tua, sicut in cœlo et in terra*”—“Thy Will be done on earth as it is in Heaven.”

There are two reasons which oblige us to act thus :

1. Because, being created only in order to glorify

God, and the glory of God being our supreme object, it follows that we should find our happiness in the glory of God, and, consequently, in all the operations of His divine Will, because they all work together for His greater glory.

2. Because our Lord, having declared that He wills us to be one with Him and with His Father, it follows that we should have one spirit and one mind with Him. Consequently, we should find our joy, our blessedness, and our paradise where the Saints, the Blessed Virgin, the Son of God, and the eternal Father find theirs.

Now, the Saints, the Blessed Virgin, the Son of God, and the eternal Father find their content and their paradise in all things, because they see in everything the Will of God, which is all their joy.

Thus, we find the sure means, by the grace of our Lord, of living always content and of possessing a Paradise on earth. In truth, we should be difficult to please if we were not content with what pleases God, the Angels, and the Saints, who rejoice less in the great glory they enjoy than in the accomplishment of the Will of God in them—that is to say, in the fact that God finds His content and His pleasure in glorifying them. Shall we complain at sharing the paradise of the Mother of God, of the Son of God, and of the eternal Father?

* XII. THE PRACTICE OF PERFECT CHRISTIAN SUBMISSION.

If, then, you wish to possess a real paradise on this earth—

1. Pray Jesus to establish in you the holy disposition of a perfect submission to His divine Will.

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And in order to co-operate with Him, endeavour, on your side, not only to submit to God in all things, but also to submit with joy and content.

2. When you perform an action, try to perform it, not only for love of our Lord, but also with such love for Him that you find your content, your felicity, and your paradise in doing it, because it is for His sake, and because it is His Will and His pleasure that you should do it.

3. When something happens which is contrary to your will, find your content in it because it is the Will of God. If what you desire happens, rejoice, not because your will is accomplished, but because the Will of God is done.

4. In what happens in the world, consider only the Will and the permission of God, reflecting that God finds His content in the accomplishment of His Will, both positive and permissive, and that all that happens, happens according to His good pleasure and for His glory. In all that happens, then, detest, on the one hand, the sins which are committed against Him, and, on the other, find your satisfaction in those things in which He finds His.

5. I do not say that you will *feel* content and joy in all you do and suffer, and in all that happens in the world—that is only for the Blessed—but I speak here of the joy and content of mind and will which you may easily enjoy by the grace of our Lord. For you have only to say: "My God, I desire, if it please Thee, to find my joy in willing, in doing, or in suffering this or that because it is Thy Will and pleasure." By this means you will have content of mind and will in all things. And this practice, reiterated several times, will even diminish and destroy the natural sorrow and

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repugnance which you may sometimes feel, and will cause you even to *feel* sweetness and content, where before you were only sensible of bitterness and sorrow.

6. To familiarize yourself with this practice, accustom yourself, in all that happens in this world, to raise your heart to Jesus, and say to Him :

“ O Jesus, it is Thou Who orderest, Who dost, or Who permittest these things, and Thou wiltest and dost all things with infinite content. O my God, I give myself to Thee. Grant, if it please Thee, that I may have one spirit, one mind, one will with Thee ; that I may will what Thou wiltest ; that I may find my joy in willing it, as Thou findest Thine ; and that I may find my felicity and my paradise in all that Thou dost or wiltest.”

7. In those cases when you feel repugnance, say :

“ O Jesus, in spite of the repugnance of my self-will and my self-love, I desire to suffer this trouble or affliction (or I desire to do this action) for love of Thee, and I desire to suffer (or to do) it in such a manner, for Thy love's sake, as to find in so doing my felicity and my paradise, because it is Thy holy Will.”

8. When, in performing an action or in hearing of an event which has happened, you feel consolation and pleasure, say :

“ O Jesus, I rejoice that it has happened thus (or I desire to do this action), not because it has happened according to my desire (or because it pleases me to do so), but because it is Thy Will and Thy pleasure.”

In acting thus you will begin your paradise even in this world, you will enjoy unfailing peace and content, you will perform your actions as God

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performs His, and as our Lord Jesus Christ performed His when He was on earth—that is to say, in a spirit of joy and contentment. That is what He desires, and what He asked for us of His Father on the eve of His death in these words: “*Ut habeunt gaudium meum impletum in semetipsis*”—“That My joy may be fulfilled in them” (S. John xvii. 13).

This is the supreme perfection of Christian submission and of pure love of God, for the supreme degree of divine love consists in doing, enduring, and accepting all things for the love of God with joy and content. He who makes this holy use of the things of this world, who endures the trouble which comes to him in this frame of mind, and who performs his actions in this manner, will do more honour to God and please Him better, and will make more progress in a single day in the paths of His love, than he would do in his whole life if he acted otherwise.

XIII. OF CHRISTIAN CHARITY.

It is not without reason that the Son of God, after saying in His Gospel that the first and greatest commandment of God is to love Him with all our heart, with all our soul, and with all our strength, declares next that the second commandment, which obliges us to love our neighbour as ourself, is like unto the first. In fact, the love of God and the love of our neighbour are inseparable. They are not two loves; they are one single love; and we should love our neighbour with the same heart, the same love, with which we love God, because we should love him not in himself and for himself, but in God and for God—or, to

speaking more exactly, it is God Himself Whom we should love in our neighbour.

It is thus that Jesus loves us. He loves us in His Father and for His Father—or, rather, He loves His Father in us, and He desires us to love one another as He loves us. “This,” says He, “is my commandment, that ye love one another, as I have loved you” (S. John xv. 12).

It is in this that Christian charity consists—in loving one another as Jesus Christ loves us. Now, He so loves us, that He gives us all His wealth, all His treasures, even Himself, and employs all His power and all the resources of His wisdom and of His goodness, in order to do us good. His love for us is so exceeding great that He bears, very gently and patiently, with all our faults, and it is He Who seeks us out first when we have sinned against Him. He seems, so to say, to prefer our advantage, our happiness, and our interest, to His own, having subjected Himself during His mortal life to all kind of distress, of trouble, and of torments, in order to free us from them and make us blessed. In a word, He has so much love for us that He employs His whole life, His body, His soul, His time, His eternity, His Divinity, and His Humanity, all He is, all He has, and all that He is capable of, for us, and is all charity and all love for us in thought, in word, and in act.

That is the rule and model of Christian charity. That is what our Lord requires of us when He commands us to love one another as He loves us. It is thus that we should love one another, doing for each other what Jesus Christ did for us, according to the measure of ability which He gives us.

In order to induce and excite these feelings in

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yourself, consider your neighbour and God in him—that is to say :

1. Consider your neighbour as a being who comes out of the heart and the goodness of God, who belongs to God, who is created to return to God, to live one day in the bosom of God, to glorify God eternally, and in whom God will, as a matter of fact, be eternally glorified, either in His mercy or in His justice.

2. Consider him as something that God loves, in whatever state he may be, for God loves all that He has created, even the devils in so far as they are His creatures, and He hates nothing which He has made. There is only sin, which He did not make, that He has in horror.

3. Consider him as one who has been originated by the same principle as you yourself ; who is a child of the same Father ; who is created for the same object ; who belongs to the same Saviour ; who is bought with the same price—that is to say, with the precious Blood of Jesus Christ ; who is a member of the same Head—that is, of Jesus ; and of the same Body—that is, the Church of Jesus ; fed with the same Food—that is, the Body and Blood of Jesus ; and with whom, consequently, you should be one spirit, one soul, and one heart.

4. Consider him, further, as the temple of the living God, bearing the mark of the most Holy Trinity, and the badge of Jesus Christ ; as a part of Jesus Christ, bone of His bone, flesh of His flesh ; as one for whom Jesus Christ has laboured much, suffered much, spent much time, and given His Blood and His Life ; and, lastly, as one whom He recommends to you as Himself, assuring you, that that which ye do to the least of His—that is, of those who believe in Him—“ ye do it unto Him ”

(S. Matt. xxv. 40). Oh, if we weighed and considered the importance of these truths, what love, what respect, what honour should we have one for the other ! What a dread should we have of offending against Christian love and union, either in thought, in word, or in deed ! What should we not be ready to do, to suffer, one for another ! With what charity and patience should we not bear with, and excuse, the faults of others ! With what gentleness, modesty, and restraint should we not converse with one another ! What care should we not take to content one another, and to please all, in all things tending to edification, as S. Paul requires of us (Rom. xv. 2) ! O Jesus, God of Love and Charity, imprint these truths and these dispositions in our hearts and minds !

XIV. THE PRACTICE OF CHRISTIAN CHARITY.

If you wish to live in the spirit of Christian charity, which is nothing else than the continuation and completion of the charity of Jesus, it is necessary that you should often exercise yourself in the following practices :

1. *At the Feet of Jesus.*—Adore Jesus, Who is all charity ; praise Him for all the glory He rendered to His Father by His continual exercise of charity. Ask His forgiveness for all the offences you have ever committed against this virtue, begging Him to offer His charity to His Father in atonement for these offences. Offer yourself to Him, imploring Him to destroy in your thoughts, words, and deeds, all that is opposed to this virtue, and to cause to live and reign in your heart His most perfect charity.

Read and weigh often these words of S. Paul :

“Charity is patient, she is kind ; charity is not envious, she is not proud, she is not puffed up, she is not ambitious, she seeketh not her own, she is not given to anger, she thinketh no evil. She rejoiceth not in iniquity, but rejoiceth in the truth. She endureth all things, she believeth all things, she hopeth all things, she suffereth all things. Charity never faileth ” (1 Cor. xiii. 4-8).

Adore Jesus, pronouncing these words by the mouth of His Apostle ; offer yourself to Him with the intention of putting them into practice, and to this end pray Him to give you His grace.

2. *In Serving One's Neighbour.*—In the services you render to others, and in all the actions which you do for your neighbour, whether by obligation, or out of charity, raise your heart to Jesus, and say to Him :

“O Jesus, I desire to do this action, if it pleaseth Thee, in honour of, and in union with, the charity Thou hast for this person, and for love of Thee, Whom I desire to see and to serve in this same person.”

3. *With Regard to Oneself.*—When, by necessity, you give some repose, food, or refreshment to your body, do so with this same intention, looking upon your health, your life, and your body, not as belonging to yourself, but as a part of Jesus, as something which belongs to Jesus, according to this divine saying, “*Corpus autem Domino* ” (1 Cor. vi. 13), and of which, in consequence, you should be careful, not for your own sake, but for love of Jesus, so far as is necessary for His service, bearing in mind, after the example of S. Gertrude, what our Lord said, that “what is done to one of the least of His, is done to Him.”

4. *In Social Intercourse.*—When you salute or

do honour to anyone, salute him and honour him as the temple and image of God, and as a member of Jesus Christ.

In pronouncing speeches and compliments, do not permit your tongue to utter words of kindness which do not come from your heart. For there is this difference between holy and Christian souls and worldly souls—that, while both make use of the same compliments, and manner of speech, the former speak from the heart, whereas the latter pronounce them with their lips only, in a deceitful spirit of simulated kindness.

I do not say that it is necessary that you should always have these thoughts and intentions in your mind each time you salute anyone or utter a friendly word or render some service to your neighbour. But have at least at the bottom of your heart the general intention to perform all your actions thus in the spirit of the love of Jesus, and try to renew this intention before God when He puts it into your mind to do so.

5. *In One's Dislikes and Antipathies.*—When you are conscious of any dislike, any aversion, any feeling of envy for your neighbour, be careful, from the beginning, to renounce it with energy, and to offer it at the feet of our Lord, praying Him to destroy it, and to fill you with His divine charity. Then make interior acts of charity with regard to the person, saying :

“ O Jesus, I desire to love this person for love of Thee. Yea, my Saviour, in honour of, and in union with, the love Thou bearest him, I desire to love him with all my heart, and I offer myself to Thee to do and endure for him all it shall please Thee.”

Endeavour to speak to him, and to perform some

exterior act of charity in his favour, and do not cease to act thus until you have entirely rooted out of yourself this feeling of aversion and dislike.

6. *When One has offended or been offended.*—If anyone has offended you, or if you have offended anyone, do not wait for him to seek you out, but bear in mind that our Lord said : “ If thou bringest thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go and be reconciled to thy brother, and then come and offer thy gift ” (S. Matt. v. 23, 24). Therefore, in order to obey these words of the Saviour, as also in honour of Him Who is always the first to seek us out, of Him Who overwhelms us with all kinds of favours, and Who receives from us in return all kinds of insults, seek out him whom you have offended, or who has offended you, in order to reconcile yourself with him, preparing to speak to him with the greatest gentleness, calmness, and humility.

7. *During Conversations.*—If in your presence a conversation is held to the disadvantage of others, change the subject if possible, discreetly and gently, endeavouring to do so in such a way as not to give an opportunity for more evil speaking ; for, in that case, it would be better to keep silence and to content oneself with paying no attention and with showing no pleasure in what is said.

8. *Towards the Poor and Suffering.*—Pray our Lord to imprint in your heart an especially tender charity and affection for the poor, and for strangers, widows, and orphans.

Consider these persons as being recommended to you by your greatest friend, by Jesus, Who does, in fact, recommend them to you in the Holy

Scriptures very frequently, very urgently, and as His other selves. With this idea, speak to them gently, treat them charitably, and give them all the help you can.

XV. OF CHARITY, AND OF ZEAL FOR THE SALVATION OF SOULS.

Above all, have a special love for the souls of all men, but particularly of those who are related to you, or who are dependent on you, striving to procure their salvation in every way which is possible to you ; for S. Paul declares : “ He who cares not for his own, especially those of his own family, hath abjured the Faith, and is worse than an infidel ” (1 Tim. v. 8). Bear in mind that these souls have cost the labour and sufferings of thirty-three years, the Blood and the Life of a God, and that the greatest and the most divine work you can do in this world, and the most pleasing to Jesus, is to labour with Him for the salvation of the souls which are so dear and so precious to Him. Offer yourself to Him, therefore, to labour at this task in every way He asks of you. Deem yourself unworthy of being employed in so great a work, and, nevertheless, when an opportunity presents itself of helping forward the salvation of some poor soul (and opportunities will often present themselves if you look out for them), never let it pass by. Ask our Lord, first, for grace to make use of it, then go to work in the strength which He will give you, with all the care, the diligence, and the affection possible to you, as if it were an affair of the greatest importance, as if all your worldly wealth and even the lives of everybody in the world were at stake. And do all

this for the pure love of Jesus, and in order that God may be loved and glorified eternally in these souls, knowing that you should deem it a great favour and a great blessing to be allowed to spend all your time, all your health, all your life, and all the treasure in the world, did you possess it, to advance the salvation of one single soul for whom Jesus Christ shed all His Blood, and spent all His time, His life, and His strength.

O Jesus, Shepherd of souls and Lover of the salvation of mankind, imprint, I beseech Thee, the sentiments and dispositions of Thy zeal, and of Thy most ardent love of souls, in the hearts of all Christians.

XVI. OF TRUE CHRISTIAN DEVOTION.

After what has been said of the Christian virtues it is easy to understand what true Christian devotion is, and in what it consists. For if all the Christian virtues are no other than the virtues of Jesus Christ, which He practised while He was on earth, and which we should continue to practise while we are in this world, it necessarily follows that true Christian devotion is no other than the holy and divine devotion of Jesus Christ, which we should continue and complete in ourselves. Now—

I. The devotion of Jesus Christ consisted in accomplishing most perfectly the Will of His Father and in finding His content in doing so.

It consisted also in serving His Father, and even in serving mankind for the love of His Father, inasmuch as He willed to take upon Him the form, and the mean and lowly station of a servant, in order to render greater homage and

greater honour to the supreme greatness of His Father by this abasement of Himself.

2. His devotion consisted in loving and glorifying His Father, and in causing Him to be loved and glorified in the world ; in performing all His actions for the glory and love of His Father ; and in performing them with the most holy, most pure, and most divine dispositions—that is to say, with deep humility, with a most ardent love for mankind, with a most perfect detachment from Himself and from all things, with a close cleaving to His Father and perfect union with Him, with an entire submission to His Father's good pleasure, with joy and content.

3. Lastly, His devotion consisted in immolating and sacrificing Himself wholly to the glory of His Father ; in being willing to accept the character of Host and Victim ; in being willing, in this character, to endure all kind of contempt, humiliation, privation, and mortifications, exterior and interior ; and, lastly, in suffering a cruel and shameful death, for the glory of His Father.

It is, as it were, a threefold solemn profession or vow which Jesus made, at the moment of His Incarnation, and which He accomplished most perfectly throughout His life and at the moment of death.

1. At the moment of His Incarnation He made profession of obedience to His Father—that is to say, He made profession never to do His own Will, but to obey most perfectly the Will of His Father, and to find therein all His felicity and joy, as we have already said.

2. He made profession of servitude to His Father. It is the character which His Father imposes on Him, saying by the mouth of a prophet :

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“*Servus meus es tu, Israel, quia in te gloriabor*” (Isa. xlix. 3). It is the character He assumes Himself, “*Formam servi accipiens*” (Phil. ii. 7), abasing Himself to a humble condition of life, to a state of subjection to His creatures, enduring even shame and the cruel and humiliating sacrifice of the Cross, for love of us, and for the glory of His Father.

3. He made profession of being Host and Victim, consecrated and immolated to the glory of His Father, from the first moment of His Life to the last.

In this consists the devotion of Jesus. And this is why, as Christian devotion is no other than the devotion of Jesus, our devotion should also consist of these same things. To this end, we should link ourselves to Jesus in a union very close and intimate, and consecrate to Him all our life, all our habits, and all our actions.

This is the solemn vow, and the public, chief, and principal profession which we make at our Baptism, in presence of the whole Church. For then—to speak the language of S. Augustine, of S. Thomas, and of the Catechism of the Council of Trent—we make a solemn vow and profession to renounce Satan and all his works, to cleave to Jesus Christ as members to their Head, to yield ourselves up, and to consecrate ourselves wholly, to Him, and to dwell in Him. Now, to make profession of cleaving to Jesus Christ and of dwelling in Him, is to make profession of cleaving to His devotion, to His dispositions and intentions, to His laws and counsels, to His mind and conduct, to His life, to His qualities and virtues, and to all He did and suffered.

This is the reason that, in making a vow and profession to cleave to Jesus Christ and to dwell

in Him—"which is the greatest of all our vows," says S. Augustine ("votum maximum nostrum")—we, too, make a threefold profession or vow, which is most holy and divine, and which we should often consider.

1. We make profession, with Jesus Christ, never to do our own will, but to submit to the Will of God, and to obey all sorts of people, in what is not opposed to God, and to find in doing so our content and our paradise.

2. We make profession of servitude to God, and to His Son Jesus Christ, and even to all the members of Jesus Christ, according to this saying of S. Paul: "Nos servos vestros per Jesum" (2 Cor. iv. 5). And in consequence of this profession, no Christian has anything of his own, any more than servants have, and has no right to make use, either of himself, or of the members and movements of his body, or of the faculties of his mind, or of his life, or of his time, or of the wealth he may possess, save for Jesus Christ and for the members of Jesus Christ.

3. We make profession of being Hosts and Victims sacrificed continually to the glory of God; "spirituales hostias," says the Prince of the Apostles (1 Pet. ii. 5); "Obsecro vos, fratres, per misericordiam Dei, ut exhibeatis corpora vestra hostiam viventem, sanctam, Deo placentem," says S. Paul—"I beseech you, brethren, by the mercy of God, offer yourselves a living sacrifice, holy, acceptable unto God" (Rom. xii. 1). And what is here said of our bodies applies also to our souls. This is why we are obliged to glorify and love God with all the powers of our body and of our soul; to cause Him to be loved and glorified as far as we can; and in all things to seek only His

glory and His love ; to live in such a way that our whole life shall be a continual sacrifice of praise and love for Him ; and to be ready always, to be immolated, spent, and annihilated for His glory.

In a word : “ *Christianismus est professio vitæ Christi,*” says S. Gregory of Nyssa—“ Christianity is the profession of the life of Jesus Christ.” And S. Bernard assures us that our Lord does not place amongst the professed of His religion those who do not live His life : “ *Non inter suos deputat professores, quos vitæ suæ ceruit desertores.*”

It is for this reason that—

1. We make profession of Jesus Christ at holy Baptism—that is to say, we make profession of the life of Jesus Christ, of the devotion of Jesus Christ, of His dispositions and intentions, of His virtues, of His perfect detachment from all things.

2. We profess to believe firmly all He teaches us, whether in His own Person, or by His Church, and rather to die than to abjure in the smallest point this belief.

3. We make profession of waging with Him a mortal warfare against Sin ; of living in a continual spirit of prayer as He lived ; of bearing His Cross ; of continuing the practice of His humility, of His trust in God, of His submission and obedience, of His charity, of His zeal for the glory of God and the salvation of souls, and of all His other virtues.

4. Lastly, we profess to live, both on earth and in Heaven, only in order to belong to Jesus, to love and honour Him in all the states and mysteries of His life, and in all He is—in Himself and outside Himself ; and to be always ready to endure all kinds of tortures, and to die a thousand deaths, if

that were possible, for His pure love and for His glory.

That is the vow and profession which all Christians make at their Baptism. In this consists true Christian devotion, and all other devotion, if there can be any other, is but deception and perdition.

XVII. THE PRACTICE OF CHRISTIAN DEVOTION.

In order to enter upon the practice of this holy devotion :

(1) Adore Jesus in His perfect devotion and in this profession which He made to His Father at the moment of His Incarnation, and which He observed most perfectly all His life.

(2) Praise Him for the glory He rendered to His Father by this means.

(3) Ask His forgiveness for the offences you have committed against the vow and profession which you made at your Baptism ; implore Him in His great mercy to atone for them.

(4) Consider in the presence of God the great obligations which are attached to this vow and to this profession.

(5) Renew often in yourself the desire to acquit yourself of them.

(6) Beg Jesus to give you grace to do so, and to establish in you His most holy devotion.

In the practices indicated above and in all you do and suffer, be careful to unite yourself to the devotion of Jesus in this way :

“ O Jesus, I offer myself to Thee to perform this action, or to bear this affliction, in union with the devotion with which Thou didst perform all Thine actions and bear all Thy sorrows.”

In acting thus, you will live in a true and perfect

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devotion, by means of which you will form Jesus in yourself, according to the desire of the Apostle : " *Donec formetur Christus in vobis* " (Gal. iv. 19). You will be transformed into Jesus, according to the saying of the same Apostle : " *In eandem imaginem transformamur* (2 Cor. iii. 18). That is to say, you will cause Jesus to live and reign in you ; you will be one with Jesus, and Jesus will be wholly in you, according to the sacred words : " *Consummati in unum, et omnia in omnibus* " (S. John xvii. 23). And this is the aim and the end towards which tend Christian life, Christian piety, and Christian devotion. This is why it is necessary to make you see of what importance is this great work of the forming of Jesus in our souls, and what you must do in order to accomplish it.

XVIII. OF THE FORMING OF JESUS IN US.

The mystery of mysteries and the highest of all works is the forming of Jesus, which is indicated by these words of S. Paul : " *Filioli, quos iterum parturio, donec formetur Christus in vobis* " (Gal. iv. 19). It is the greatest mystery, and the greatest work which is done, either in Heaven or on earth, by the most excellent Persons of earth or Heaven—that is to say, by the eternal Father, by the Son, and by the Holy Spirit, by the Blessed Virgin, and by the holy Church.

1. It is the greatest action which the eternal Father performs throughout eternity, during which He is continually occupied in producing His Son in Himself. And beyond this He effects nothing more admirable than when He forms Him in the most pure womb of the Virgin at the moment of His Incarnation.

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2. It is the most excellent work which the Son of God accomplished on earth, forming Himself in His blessed Mother and in His Eucharist.

3. It is the most noble work of the Holy Spirit, Who formed Him in the pure womb of the Virgin, who, herself, never did, and never will do, anything of greater worth than when she co-operated in this divine and marvellous forming of Jesus in herself.

4. It is the holiest and the highest work of the holy Church, who has no employment more noble than to form Him, by the mouth of her priests, in the divine Eucharist, and to form Him in the hearts of her children. She has no other aim in all her functions than that of forming Jesus in the souls of Christians.

5. It should, therefore, be our desire, our study, our chief occupation, to form Jesus in ourselves—that is to say, to cause Him to live and reign in us, and to cause to live and reign in us His Spirit, His devotion, His virtues, His feelings, His inclinations, and His dispositions. It is to this end that all our exercises of devotion should tend. It is the work which God has put into our hands in order that we may labour at it unceasingly.

Two most powerful reasons should impel us to labour untiringly in order to accomplish this task :

1. In order that the great desire of the eternal Father, to see His Son living and reigning in us, may be fulfilled. For, since His Son sacrificed Himself for His glory and for love of us, He wills that, as the reward of this sacrifice, His Son shall be established Ruler of all things. He so loves this Son, so love-worthy, that He wills to see only Him in all things, and to have no other object of delight and love. This is why He wills Him to be all in all things, “*omnia in omnibus*” (1 Cor. xv. 26),

so that He may see and love Him alone in all things.

2. In order that Jesus, being formed and established in us, should, in us, love and glorify worthily His eternal Father and Himself, according to these words of S. Peter : " Ut in omnibus honorificetur Deus, per Jesum Christum "—" That in all things God may be honoured by Jesus Christ " (S. Pet. iv. 11)—He alone being capable of loving and glorifying worthily His eternal Father and Himself.

These two reasons should kindle in us an ardent desire to form and establish Jesus in ourselves, and to seek out all the means likely to advance this end ; I propose to suggest to you a few such means.

XIX. WHAT WE SHOULD DO TO FORM JESUS IN OURSELVES.

We have four things to do in order to form Jesus in ourselves :

1. We should strive to see Him in everything, and to have no other object in all our exercises of devotion, and in all our actions, than Jesus, and the realizing of His life, mysteries, virtues, and actions. For He is all in all things : He is the Existence of all things which exist, the Life of all things which live, the Beauty of all things beautiful, the Strength of the strong, the Wisdom of the wise, the Virtue of the virtuous, the Holiness of the holy. Besides, there is hardly a single action that we perform, but He has done a similar one while He was on earth, and these actions of His we should consider and imitate in performing ours. By this means we shall fill our understanding full of Jesus, and we shall form and establish Him in our mind by thus often thinking of Him and looking to Him in all things.

2. We should form Jesus, not only in our mind by thinking of Him, and looking to Him in all things, but also in our hearts by the frequent exercise of His divine love. To this end, we should accustom ourselves frequently to raise our hearts to Him in love, according to the different practices which you find in this book ; we should perform all our actions for pure love of Him, and consecrate to Him all the affections of our heart.

3. We must form Jesus in ourselves by a complete renunciation of ourselves and all that is in us. For if we desire that Jesus should live and reign perfectly in us, we must destroy and annihilate all created things in our mind and heart, and neither see, nor love, them in themselves, but in Jesus, and Jesus in them. We must look upon the world, and all it contains, as non-existent for us, and realize that, for us, there is only Jesus in the world, and that we have to be content, to see, and to love but Him alone.

We must also labour to destroy our own selves—that is to say, our own senses, our own will, our self-love, our pride and vanity, all our evil habits, all the desires and instincts of our depraved nature. For as there is nothing in us which is not degraded and corrupted by Sin, and which, consequently, is not opposed to Jesus Christ, and which is not in opposition to His glory and to His love ; it is, therefore, necessary that all in us be destroyed and consumed, in order that Jesus Christ may live and reign in us perfectly.

This is the chief foundation, the first principle, and the first step in the Christian life. This is what is called in Holy Scripture, and in the writings of the holy Fathers, losing oneself, dying to oneself, perishing to oneself, renouncing oneself. It

should be one of our chief cares, one of the chief exercises to which we should devote ourselves by the practice of abnegation, humility, and mortification, interior and exterior, and one of the most powerful of the means we should employ to form and establish Jesus in ourselves.

4. But because this great work of the forming of Jesus in us is immeasurably beyond our strength, the fourth and principal means is to have recourse to the help of the divine Grace, and to the prayers of the Blessed Virigin and of the Saints.

Let us often beg the Blessed Virgin, all the Angels and Saints, to aid us by their prayers. Let us offer ourselves to the power of the eternal Father, to the love He has for His Son, praying Him to annihilate us completely, and to make His Son to live and reign in us.

Let us offer ourselves also to the Holy Spirit with the same intention and the same prayer.

Let us lay down ourselves, and all that is in us, at the feet of Jesus ; let us implore Him, by that great love which impelled Him to sacrifice Himself, to use His divine power in order to annihilate us and to establish Himself in us, saying to Him for this purpose :

“ O good Jesus, I adore Thee in Thy divine abasement which is shown us by these words of the Apostle : ‘ Exinanivit semetipsum ’ (Phil. ii. 7). I adore Thy great and infinite love for Thy Father and for us, which sacrificed Thee thus. I give and abandon myself wholly to the power of this divine love, so that I may be totally consumed by it. O most powerful, and most kind Jesus, use Thy power and Thine infinite goodness to annihilate me, to establish Thyself in me, and to destroy in me my self-love, my will, my

pride, and all my passions, feelings, and inclinations, in order to establish and to cause to reign in me Thy holy love, Thy adorable Will, Thy deep humility, and all Thy virtues, feelings, and inclinations.

“Destroy also in my heart all attachment to created things, and annihilate me also in the esteem and in the heart of all created beings ; put Thyself both in their place and in mine, so that being thus established in all things, we may see nothing, esteem nothing, desire nothing, seek nothing, and love nothing, save Thee alone ; that we may talk of nothing but Thee, that we may do nothing save for Thee ; and that, by these means, thou mayst be all and do all, and that Thou mayst love and glorify Thy Father and Thyself, in us and for us, with a love and a glory worthy of Him and of Thee.”

XX. OF THE GOOD USE WE SHOULD MAKE OF SPIRITUAL CONSOLATIONS.

The life which the Son of God led on earth included two different conditions of being : a condition of consolation and enjoyment, and a condition of affliction and suffering. He enjoyed, in the superior part of His Soul, the plenitude of all divine delight and content ; He suffered, in the inferior part of His Soul, all kind of bitterness and torture. In the same way, the life of His servants and of His members—being, as we have seen, a continuation and a copy of His—is always a life of mingled joy and sadness, of consolation and affliction.

And as the Son of God made an all-divine use of these two different states, and glorified His

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Father in an equal degree in the one and in the other, so we, also, should strive to make a holy use of both states, and, in both, to render to God all the glory He requires of us, so that we may be able to say with the holy King David : " I will bless and glorify the Lord at all times ; His praise shall ever be in my mouth " (Ps. xxxiii. 2).

This is why we place here the use which should be made of spiritual consolations, that we may be faithful to God, and glorify Him, both in times of joy and in times of sadness.

As for the first case, those who treat of this matter teach us that we should not pay much heed to consolations, of whatever kind they may be, whether interior or exterior. Nor should we desire them, nor ask for them, when we have not got them, nor fear to lose them when we have them, nor esteem ourselves above others in having beautiful thoughts, keen devotional feelings and affections, tenderness, tears, and suchlike, for we are not in this world to enjoy, but to suffer—the state of enjoyment being reserved for Heaven, and the state of suffering assigned to earth, in homage to the sufferings which the God of earth and Heaven endured while He was on it.

When, however, it pleases God to give us consolations, we must not reject or despise them lest we be guilty of pride and presumption ; but from whatever side they come to us, whether from God, or from Nature, or from elsewhere, we should take care to make good use of them, and to make all serve for the glory of God, in this way :

1. We should humble ourselves before God, acknowledging ourselves most unworthy of any grace or consolation, and think that He is treating us like weak and imperfect creatures, like little

children who cannot yet eat solid meat, nor stand alone on their feet, but whom one is obliged to feed with milk, and carry in one's arms lest they should fall and injure themselves.

2. We must not allow our self-love to delight in these spiritual consolations, nor our mind to repose, or to rely, on them ; but we should refer them to their source, and give them back to Him Who gave them to us—that is to say, refer them to God, and give them back to Him Who is the source of all consolation, and Who alone is worthy to enjoy. Let us protest to Him that we desire no other contentment but His, and that, aided by His Grace, we are prepared to serve Him eternally for love of Him alone, without seeking or claiming any consolation or reward.

3. We must place all the good thoughts, feelings, and consolations which come to us in the hands of our Lord Jesus Christ, and pray Him, Himself to make that use of them which He would have us make for His glory. We must, besides, ourselves make use of them for the glory of God as an incentive to love more fervently, and serve with more courage and faithfulness, Him Who deals with us so gently and so lovingly after we have deserved again and again to be stripped of His Grace and entirely forsaken by Him.

XXI. OF THE HOLY USE WE SHOULD MAKE OF SPIRITUAL DRYNESS AND AFFLICTION.

All the life of Jesus Christ, our Lord, our Father, and our Head, having been filled with labour, bitterness, and suffering, both exterior and interior, it is not reasonable that His children and His members should follow another road than

that which He followed. He does us a great favour, and we have no cause of complaint when He gives us what He accepted for Himself, and when He renders us worthy of drinking with Him, the chalice which His Father gave Him with so much love, and which He offers to us with an equal love. It is in this way that He proves the more His love for us, and gives us a sure sign that our little services are pleasing to Him. Thus do you not hear His Apostles proclaim that "all those who will live piously and holily in Jesus Christ shall suffer persecution"; and the Angel Raphael, who says to the holy man Tobias: "Because thou wast pleasing to God, *it was necessary* (note well this phrase) that thou shouldst be tried by temptation and affliction." Words wholly divine, which teach us that true piety and devotion are always accompanied by some trial or affliction, coming either from the world or the devil, or even from God, Who seems sometimes to withdraw Himself from souls who love Him, in order to test and prove their faithfulness.

Do not, therefore, deceive yourself by imagining that there is nothing but roses and delight in the paths of God. You will find in them thorns and labour; but whatever may happen always love our Lord faithfully, and His love will change the gall into honey and the bitterness into sweetness. Do better still: take the resolution of finding your paradise and all your content, so long as life shall last, in the crosses and troubles, as in the means by which you may the most glorify God and prove your love for Him; and as the thing in which Jesus, your Father, your Spouse, your Head, found His joy and His paradise while He was on earth, for the Holy Spirit calls the day of

His Passion "the day of the joy of His Heart" (Cant. iii. 11).

Such is the use you should make of all kinds of afflictions, bodily and spiritual. This is how you should act :

1. *Adore Our Lord and unite Yourself to Him.*—

Adore Jesus in the sufferings, the privations, the humiliations, the troubles, the sadness, and the desertion which He endured in His holy Soul, as we see by these words : " My Soul is full of sorrow ; now is My Soul sorrowful ; My Soul is sorrowful even unto death." Adore the dispositions of His divine Soul in this condition, and the good use He made of it for the glory of His Father. Offer yourself to Him, that He may make you share these same dispositions and give you grace to make the good use of your troubles, which He made of His. Offer your troubles to Him in honour of His. Pray Him to unite them with His, to bless and sanctify them by His, to supply what is lacking in you, and to make of them, in your stead, the use He made of His, for the glory of His Father.

2. *Humble Yourself.*—Do not waste time in seeking for the particular cause of the state in which you find yourself, nor in examining your conscience ; but humble yourself at the sight of your faults and infidelities in general, and adore the divine justice—offering yourself to God to bear all the trouble it shall please Him to inflict in homage to His justice, even esteeming yourself unworthy that He should deign to exercise justice on you. For we ought to realize that, on account of the least of our sins, we deserve to be entirely forsaken by God. And when we are in such a state of dryness and distaste for the things of God that we can hardly think of God, or pray to Him, except

with a thousand wandering thoughts, we should remember that we are most unworthy of any grace or consolation; that our Lord does us a great favour in permitting the earth to bear us; and that we have many times deserved to become like the damned, who throughout eternity can have no thought of God, but thoughts of blasphemy and abhorrence. It is in this way that we should humble ourselves before God when we are in this condition.

3. *Rejoice in Jesus*.—Take care not to allow yourself to grow sad or discouraged, but rather rejoice; and this for three reasons:

(1) That Jesus is still Jesus—that is to say, still God, still great and admirable, still in the same state of glory, of joy, and of content, and that nothing is able to diminish this joy and this felicity, “*Scitote quoniam Dominus ipse est Deus*”—“Know that the Lord He is God” (Ps. xcix. 2), and then say:

“O Jesus, it is enough for me to know that Thou art still Jesus! O Jesus, be for ever Jesus, and I shall be always content whatever may happen to me!”

(2) Rejoice that Jesus is your God, that He is wholly yours, and that you belong to so good and loving a Saviour, remembering what the royal Prophet says: “*Beatus populus, cujus Dominus Deus ejus*”—“Blessed is the people whose God is the Lord” (Ps. cxliii. 15).

(3) Rejoice in knowing that it is in this state that you can serve our Lord most disinterestedly, and prove to Him that you love Him really for His own sake, and not on account of the consolations He formerly gave you. And in order to prove to Him the faithfulness and disinterestedness of your love, be careful to perform all your actions and

your usual devotional exercises with all the perfection of which you are capable—and all the more because you feel yourself to be cold, slack, and deficient—having the more recourse to Him Who is your Strength and your All. Offer yourself to Him more earnestly, raise your thoughts to Him more frequently; do not cease to make frequent Acts of Love for Him, caring nothing if you do not make them with your usual fervour and satisfaction. For what matters it whether you be content or not, provided your Jesus be content? And very often what we do in this state of spiritual dryness and desolation, pleases Him more—provided we try to do it with the single-minded intention of honouring Him—than what we do with a strong feeling of fervour and devotion; because this latter state is generally tainted by self-love, whereas the former is more free from it. Lastly, do not be discouraged on account of the offences and negligences of which you may be guilty while you are in this state, but humble yourself in the presence of our Lord, pray Him to atone for them in His great mercy, and be confident that in His goodness He will do so. Above all be courageous and resolved, always, no matter what may happen, to serve Him and to love Him perfectly, to be faithful to Him to your last breath, trusting ever in Him, being assured that in His great goodness He will give you the grace you need, notwithstanding all your infidelities.

XXII. THAT THE PERFECTION AND CONSUMMATION OF CHRISTIAN LIFE AND HOLINESS IS MARTYRDOM; IN WHAT MARTYRDOM CONSISTS.

The Excellence of Martyrdom.—The crown, the perfection, and the consummation of the Christian life is martyrdom. This is the greatest miracle which God works in Christians, and it is the greatest and most marvellous act that Christians can perform for God. The most signal favour that Jesus Christ confers on those He especially loves is to make them like Him in their life and in their death, and to render them worthy to die for Him even as He died for His Father and for us. It is in the holy martyrs that He shows forth in the highest degree the marvellous power of His divine love; and of all the Saints it is the holy martyrs who are, in God's sight, the most worthy of admiration. Thus we see that the greatest Saints of Heaven, such as S. John Baptist and all the Apostles, are martyrs. The martyrs are, above all others, the *Saints of Jesus*. It is He, Himself, Who thus calls them, speaking of them by the mouth of His Church: "Sancti mei"*—"My Saints." For though all the Saints belong to Jesus, yet the holy martyrs belong to Him in a special and peculiar way, because they died for Him. This is why He shows them a peculiar and extraordinary love.

The Diverse Kinds of Martyrdom.—There are several sorts of martyrs and martyrdom:—

1. Those are martyrs, in some sort, in the sight of God who are in a real disposition, and have a firm will, to die for our Lord, whilst as a matter of fact they do not die for Him.

* Brev. Rom. Com. Mart., 8 resp.

2. "Those are also, in a way, martyrs," says S. Cyprian, "who are ready to die rather than to offend Him."

3. To mortify one's flesh and one's passions, to resist one's unruly appetites, and to persevere thus to the end for love of our Lord, is a kind of martyrdom, according to S. Isidore.

4. To bear patiently, for the same reason, the necessities and distress of poverty, or some other affliction; or to endure with humility insults, calumny, and persecution in order to return good for evil; to bless those who curse us, and to love those who hate us—this is another sort of martyrdom, according to S. Gregory.

The Martyrdom of Blood.—However, true and perfect martyrdom consists, not only in suffering, but in dying. So that death is of the essence and nature of perfect and complete martyrdom. This means that to be truly and perfectly a martyr—in the sense and in the manner in which holy Church uses the word—it is necessary to die, and to die for Jesus Christ.

It is, however, true, that if anyone performs an action for the love of our Lord, or suffers some trouble, which in the ordinary course of things would cause his death, but should be preserved by an extraordinary and miraculous exercise of the power of God; even though he should live for a long time afterwards, and die at last a common and ordinary death; nevertheless God, Who delivered him miraculously from the death he was prepared to suffer for His sake, will not withhold from him the crown of martyrdom, provided that he persevere to the end in His grace and love. Witness S. John the Evangelist, S. Thecla—the first of her sex to suffer martyrdom for Jesus

Christ—S. Felix, a priest of Nola, and others, whom the Church honours as true martyrs, though they did not die by the hands of tyrants, nor of the tortures they endured for our Lord, but lived for a long time after, and died a common and ordinary death, having been preserved from the death they were ready to suffer for Jesus Christ, by an extraordinary intervention of divine power.

The Martyrdom of Love.—With this exception—that is to say, except in the case of such a miracle preventing the fatal effect—to be really a martyr, it is necessary to die, and to die for Jesus Christ. To die for Jesus Christ means to die either for His Person ; or in order to maintain the honour of some one of His Mysteries or Sacraments ; or for the defence of the Church ; or in support of some truth He taught, or of some virtue He practised or else in avoiding some sin for the reason that it is displeasing to Him ; or in loving Him so ardently that the sacred force of His divine love causes death ; or in performing some action for His glory.

For the Angelic Doctor assures us that any action—even a human and natural one—provided that it conduces to the glory of God and is done for love of Him, may make us martyrs, and does in fact make us martyrs, if it prove to be the cause of our death.*

It is for this reason that I advise and exhort you to be very careful to raise your heart to Jesus at the beginning of your actions, in order to offer them to Him ; and to protest to Him that you desire to do them for His love and for His glory. For instance, if the spiritual or corporal aid you give a sick person, occasions an illness which causes your death, and if you have really per-

* S. Thomas Aquinas 2. 2. 124, 5 ad 3.

formed this action for love of our Lord, you will be considered by Him as a martyr, and you will share the glory of the holy martyrs in Heaven. All the more is this so if you love Him so deeply, so ardently, that the strength and power of this sacred love consumes and destroys in you the physical life; for this death is the highest and holiest of all kinds of martyrdom. This is the martyrdom of the Mother of love, the Blessed Virgin. It is the martyrdom of S. John the Evangelist, of S. Mary Magdalene, of S. Teresa, of S. Catherine of Genoa, and of several other Saints. It is even the martyrdom of Jesus, Who died, not only in love and for love, but also of the excess of love.

XXIII. THAT ALL CHRISTIANS SHOULD BE
MARTYRS, AND LIVE IN THE SPIRIT OF A
MARTYR; WHAT THIS SPIRIT IS.

All Christians, whatever their calling or position, should be ever prepared to suffer martyrdom for Jesus Christ our Lord; and they are called upon to live in the disposition and spirit of martyrdom for several reasons.

1. Because they belong to Jesus Christ in a variety of ways; for this reason, as they should live for Him, so they are also bound to die for Him, according to the holy words of S. Paul: "No man liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; whether we die, we die unto the Lord. Whether we live, therefore, or whether we die, we are the Lord's. For this reason Jesus Christ died and rose again, that He might reign over the living and the dead" (Rom. xiv. 7-10).

2. Because God, having given us our life and our being, solely for His glory, we are bound to glorify Him in the most perfect way possible—*i.e.*, by sacrificing to Him our life and our being, in homage to His life and His supreme Being, and thus protest to Him that He alone is worthy to be and to live, and that all other lives should be immolated and annihilated in presence of His sovereign and immortal life.

3. God commands us to love Him with all our heart, with all our soul, and with all our strength—that is to say, with the most perfect love of which we are capable. Now, to love Him in this way, we should love Him to the point of shedding our blood, and giving our life for Him. For it is in this that the supreme degree of love consists, because our Lord says : “ Greater love hath no man than this, that a man lay down his life for his friends ” (S. John xv. 13).

4. Our Lord Jesus had, from the moment of His Incarnation, a burning thirst and an ardent desire to shed His Blood and to die, for the glory of His Father and for love of us. He could not, however, at once gratify this desire in Himself, because the time appointed by His Father was not yet come, so He chose the Holy Innocents in order to satisfy this desire, and die, as it were, in their persons. In the same way, since His Resurrection and His Ascension into Heaven, He has always retained this same desire of suffering and of dying for the glory of His Father and for our sake ; but as He can no longer suffer and die in His own Person, He wills to do so in His members, and He seeks those in whom He can gratify this desire. For this reason, if we have any zeal for the accomplishment of the desires and plans of Jesus, we should offer

ourselves to Him so that He may assuage in us—if one may so speak—this ardent thirst, and that He may satisfy this strong desire which He has, of shedding His Blood, and of dying, for the love of His Father.

5. We made profession at our Baptism, as we have already seen, of cleaving to Jesus Christ, of following and of imitating Him, and, in consequence, of being hosts and victims consecrated and sacrificed to His glory. This profession obliges us to follow and imitate Him in His death as well as in His life, and to be always ready to sacrifice our life to Him.

6. Jesus Christ being our Head and we being His members, we should live His life and die His death; for it is evident that the members should live the life and die the death of their Head, according to the sacred words of S. Paul: "We bear about in our body the death of Jesus, and we are continually given up to death for Jesus in order that the life of Jesus may be manifested in our mortal flesh" (2 Cor. iv. 10, 11).

7. But above all the most powerful and urgent reason for our being martyrs, is the martyrdom of blood and most painful death which Jesus Christ our Lord suffered on the Cross for our sake.

For this most love-worthy Saviour was not satisfied to spend all His life for our good; but He willed also to die for our sake, and He did, in fact, die by the most cruel and ignominious death which ever was, or ever will be. He sacrificed a life of which one single minute is worth more than all the lives of men and Angels, and He would be ready, if need were, to die again a thousand times. And, as a matter of fact, He is continually on our altars as Host and Victim. There He is

still immolated, and will be, every day and every hour, till the Day of Judgment, as often as the divine Sacrifice of the Altar, bloodless and painless, shall be celebrated, in order to show us that He is ready, if need were, to be sacrificed as many times for our sake in a bloody and painful sacrifice such as the sacrifice of the Cross.

Oh ! what goodness ! what love ! I marvel not that hundreds, thousands, hundreds of thousands of martyrs, have shed their blood and given their life for Jesus Christ. For this same Jesus Christ having died for all men, certainly all men ought to die for Him. I am not surprised that the holy martyrs, and all those whom Jesus makes to know and feel the holy ardour of this divine love which nailed Him to a Cross, have an ardent thirst, and a burning desire, of suffering and dying for His sake. I am not surprised that many have, in fact, suffered atrocious tortures, and that with such joy and content that the tormentors were sooner tired of torturing them, than they of suffering ; and that their most cruel torments seemed nothing to them, in view of the insatiable desire they had of suffering for Jesus Christ. But I do marvel to see us now so cold towards such a loving Saviour ; so loath to endure the least suffering ; so much attached to a life so miserable and pitiful as that of earth ; and so far from wishing to sacrifice it for Him Who sacrificed a life so holy and so precious for us. How can we call ourselves Christians and adore a God crucified, dying on a Cross ; a God yielding up for us a life so noble and excellent ; a God Who sacrifices Himself for us every day before our eyes on our altars ; and not be ready to sacrifice for Him all we have of dearest

in the world—even our life, which already belongs to Him of right? Assuredly we are no true Christians if we have not this disposition. This is why I say that it is evident to anyone who will consider well the foregoing truths, that all Christians should be martyrs, if not in deed, at least in will.

And this is so true, that, if they are not martyrs of Jesus Christ, they will be martyrs of Satan. Choose which of the two you prefer. If you live under the tyranny of Sin, you will be martyrs to your self-love and to your passions, and consequently martyrs of the Devil. But if you desire to be martyrs of Jesus Christ, you must try to live in the spirit of martyrdom.

The Spirit of Martyrdom.—What is the spirit of martyrdom? It is a spirit which has five excellent characteristics :

1. It is a spirit of strength and constancy, which cannot be shaken or vanquished, either by promises or by threats, by gentleness or by harshness, and which fears nothing but God and sin.

2. It is a spirit of deep humility which holds the vainglory of the world in horror, and which loves scorn and contempt.

3. It is a spirit of distrust of self, and of confident trust in our Lord Jesus, as one Who is our strength, and by Whose grace we can do all things.

4. It is a spirit of most perfect detachment from the world, and from all that is in the world. For those who have to sacrifice their life to God should also sacrifice to Him all other things.

5. It is a spirit of ardent love for our Lord Jesus Christ, which impels those who are animated by it to do all and to suffer all for love of Him,

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Who did all and suffered all for them ; love which so inflames and consumes them that they seek and desire mortification and suffering as a paradise, while, on the other hand, they flee from, and hold in horror, the pleasures and delights of this world as a hell.

Such is the spirit of martyrdom. Pray our Lord, Who is the King of martyrs, to fill you with this spirit. Pray the Queen of martyrs, and all the martyrs also, to obtain for you this spirit from the Son of God by their holy prayers. Have a special devotion for all the holy martyrs. Be careful also to pray to God for all those who are destined to suffer martyrdom, that He may give them the grace and spirit of martyrdom.

Lastly, strive to imprint in yourself by imitation a perfect image of the life of the holy martyrs ; still more, of the life of the King and of the Queen of martyrs—that is to say, of Jesus and of Mary—so that they may make you worthy of resembling them in their death.

Prayer to Jesus as King of Martyrs.

O most love-worthy Jesus, prostrate at Thy feet, conscious of the depth of our misery, in union with all the humility, devotion, and love of Heaven and earth ; we adore Thee, we bless Thee, we glorify Thee, as the chief and supreme Martyr of Thy Father, and as the King of all martyrs.

We honour and revere Thee in the most bloody martyrdom which Thou sufferedst in Thy Cross and Passion.

We adore and bless Thee in the most painful martyrdom endured by Thy blessed Mother at the foot of the Cross, when her holy soul was

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pierced by the sword of suffering ; when she endured, in her Mother's heart, the same martyrdom which Thou enduredst in Thy sacred Body.

We praise and glorify Thee also in the diverse martyrdoms of Thy Saints, who have endured so many and so great tortures for love of Thee.

We give Thee eternal thanks for the great glory which Thou hast rendered to Thy Father by the martyrdom which Thou hast endured in Thine own Person, in Thy blessed Mother, and in Thy Saints. We offer Thee all the love, all the glory and praise, which Thou hast received from Thy blessed Mother, and from the Saints, by their martyrdom. Oh, what joy for us is in the thought of the infinite glory Thou hast rendered to Thine eternal Father by Thy sufferings and Thy death, and which Thy Father has, in His turn, rendered Thee, because of the torments and death which Thou hast endured for Him and for us ! Oh, what consolation do we find in seeing Thee so loved and glorified in Thy Saints and Martyrs, and in seeing them so glorified and loved by Thee !

O Jesus, Strength and Love of martyrs, we adore and bless eternally all the thoughts, the purposes, and the infinite love that Thou hast had from all eternity, with regard to all the martyrs who have served Thee in Thy Church from the beginning, and who shall serve Thee, till the end of the world. Blessed be Thou for ever, O most sweet Jesus, for all the marvels Thou hast worked, and wilt work in them, and by them.

Prayer for the Desire of Martyrdom.

O most sweet Jesus, Thou Thyself mayest no more either suffer or die, nevertheless Thou hast

still an exceeding great desire of suffering and of death, to be endured in Thy members, in order that Thy Father may be glorified by means of suffering and death, even until the end of the world. And Thou seekest on all sides victims in whom to accomplish Thy desire. Behold us, O good Jesus, we offer ourselves to Thee with all our heart, deign to make use of us. We present to Thee our bodies and all the parts of our bodies, ready, by the aid of Thy grace, to endure all kinds of torments in order that Thy desire may be fulfilled, and that the ardent longing Thou hast, to suffer and to die in Thy members, may be assuaged in us.

O most adorable Jesus, as Thou hast created us for Thy glory, grant us to glorify Thee in the most perfect way, by dying for Thine honour.

O sole object of our love, Thou commandest us to love Thee with all our heart, with all our soul, and with all our strength. That is our desire, Lord; and to this end would we could shed our blood and give our life for Thy love. But to *desire* is all we can do, unless, in Thy great mercy, Thou fulfilllest the desire it has pleased Thee to give us.

O most sweet Saviour, as Thou art pleased, in Thine admirable goodness, to be our Head, and to take us for Thy members, grant us, by this same goodness, to live the life of our Head, and to die His death.

It is to this that Thou didst bind us when Thou madest us members of Thy Body by Holy Baptism, for we then made solemn promise and profession to cleave to Thee, to follow Thine example in all things, and, consequently, in imitation of Thee, to be victims, destined to be sacrificed for Thy glory. Give us grace faithfully to fulfil this holy promise

and solemn profession. Grant us to follow Thee in Thy life and in Thy death, and, as Thou wert sacrificed, so we may be sacrificed for love of Thee and for the glory of Thy Father.

Prayer for the Spirit of Martyrdom.

O most good Jesus, by the most ardent love which caused Thee to die for us on the Cross ; by the precious Blood which Thou hast shed ; by the painful death Thou didst endure ; by the great love Thou bearest to Thy holy Mother, the Queen of martyrs ; by the love Thou hast for all Thy holy martyrs, and by the love they have for Thee ; by all Thou lovest in Heaven and on earth ; we implore Thee to give us, from henceforth, the spirit of martyrdom, the grace and dispositions necessary for martyrdom. Render us strong and full of constancy, to do and suffer with courage all things for Thy glory, and to fear naught but Thee and what is displeasing to Thee. Grant us to lean, not on our own strength, but to put our whole trust in Thee and in Thy goodness alone. Make us, even as we abhor hell, to abhor the glory, vanity, pleasures, and delights of this world, and to find our joy and our paradise in contempt, humiliation, labour, and persecution. Vouchsafe to us to live in perfect forgetfulness of ourselves, and in detachment from ourselves, from the world, and from all worldly things. But, above all, grant us to be so inflamed with the fire of Thy holy love, that we may burn continually with an ardent desire to love Thee ever more and more, and to do and suffer greatly for Thy pure love ; and, finally, grant that our life may be consumed and destroyed by the sacred flames of this divine love.

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Implant firmly in us, O good Jesus, these divine traits of the spirit of martyrdom ; implant them also in those whom Thou hast chosen, from all eternity, to place them in the ranks of Thy holy martyrs, especially in those who are destined to suffer and die for Thee in the last terrible persecution of Antichrist.

O Mother of Jesus, Queen of all the martyrs ! O holy martyrs of Jesus ! pray, we beseech you, this same Jesus, that, by His infinite goodness, He may accomplish these things in us, for His glory and for His most pure love.

Lastly, O most love-worthy Jesus, we pray Thee to grant that, henceforth, we may live a life which shall be a perfect copy of Thy most holy life, of the life of Thy blessed Mother, and of the lives of Thy holy martyrs, so that we may merit to resemble Thee and them, in death as in life, and to sing eternally with them and with Thee the hymn of Thy praise and of Thy divine love.

SECOND PART

PRACTICE OF THE CHRISTIAN LIFE

JESUS, only Son of God, only Son of Mary, is, to speak the language of the Apostle, "the Author and Finisher of the Faith" (Heb. xii. 2), and of Christian godliness; or, to use His own words, "He is Alpha and Omega, the first and the last, the beginning and the end of all things" (Apoc. xxii. 13). It is, therefore, but justice that He should be the beginning and the end of our whole life—of all our years, of all our months, of all our weeks, of all our days, and of all our religious exercises. For this reason, we should have consecrated the beginning of our life to Him, if, at that time, we had had the use of our reason; and, for the same reason, we should wish to end our life in His grace and in the exercise of His love. To obtain of His goodness such a favour, we should take care to consecrate to Him, by some pious and loving exercise, the beginning and end of each year, of each month, of each week, and especially of each day.

EXPLANATION.

These different programmes for each day, each week, each month, each year, do not cover the same ground. On the contrary, they complete each other.

The programme for the day regulates our actions—how they should be performed, with Jesus Christ and for Jesus Christ. It contains a judicious series of religious exercises and an admirable method of sanctifying one's ordinary actions.

The programme for the week teaches us what is the sacrifice of praise we should offer to Jesus in the diverse stages of His life. Properly carried out, it would make our life a perpetual adoration of Jesus, and, by fixing our gaze on His Person, it would render easy the exercise of the presence of Jesus.

The law of Christian vigilance has inspired the monthly programme. The Blessed Jean Eudes there offers us three exercises to maintain us in our original fervour : the exercise of the praise of Jesus, the exercise of love to Jesus, and the preparation for death.

Lastly, the programme for the year invites us to honour in turn the mysteries of Jesus, in the liturgical order adopted by the Church.

It offers us, in addition, two spiritual exercises—one for the anniversary of our Baptism and the other for the annual Retreat.

If anyone wish, as the Blessed Jean Eudes advises, to make a third renewal of fervour by devoting ten consecutive days to preparing himself for death, he has only to take the series of meditations which we offer for the monthly Retreat. This exercise might be used during the Octave for the Dead.

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WHAT WE SHOULD DO EACH DAY

OUR ACTIONS—BY JESUS CHRIST AND WITH JESUS CHRIST

“ Whatsoever ye do, whether in word or in act, do all in the name of the Lord Jesus Christ, giving thanks by Him to God the Father ” (Col. iii. 9).

SUMMARY.

LIFE IS ACTION : *In motu vita.*

1. The Christian life consists in action : By Jesus Christ ; with Jesus Christ ; for Jesus Christ. *By* Jesus Christ as a principle of action ; *with* Jesus Christ as support and as model ; *for* Jesus Christ as our object.

2. This life is obligatory, and Jesus Christ claims it of us as His right for many reasons—above all, as our Redeemer, and as the Sovereign Lord of all things.

3. This life has its conditions : the offering of our actions to Jesus Christ ; conformity of our intentions and dispositions to those of Jesus Christ ; renunciation of ourselves.

4. This life is a continual exercise of the love of Jesus Christ, and makes of Him the centre of our soul.

5. This life embraces all our actions : awakening in Jesus Christ ; prayer with Jesus Christ ; the Sacrifice of the Mass, as priests and victims, with Jesus Christ ; meditation with Jesus Christ ; the Communion of the Body and Blood of Jesus Christ ; devotional reading by the light of Jesus Christ ; Divine Office and Rosary in Jesus Christ ; ordinary actions like those of Jesus Christ ; examination of conscience at the feet of Jesus Christ ; repose in Jesus Christ.

6. This life in Jesus Christ is the life of liberty of the children of God, saved by the truth of Jesus Christ.

EXPLANATION.

The fundamental, dominant disposition of our soul should be this: I propose to continue the life of Jesus Christ. This disposition should direct our thoughts, our affections, our feelings, our words, our actions—our whole line of conduct. It is its function to set in movement all the faculties of our soul, as the weights set in movement the works of a clock. Thus:

1. We should be careful to renew this disposition every day when we wake, at our meditation, after Holy Communion.

2. During the day we should cast a glance at our soul from time to time and ask ourselves this question: "Am I at this moment continuing the life of Jesus Christ? Are the dispositions of Jesus Christ my dispositions?" Let us renew our dispositions by the heartfelt cry: "All for Thee, O Jesus, all for love of Thee."

3. At the evening examination of conscience we should reflect carefully if we have really, during the day, continued the Life of Jesus. At what time, and in what circumstances, we have chiefly failed in doing so.

A method such as this will simplify our spiritual life, and will lead to union with Jesus.

I. OUR ACTIONS: OBLIGATION OF CONSECRATING THEM TO THE GLORY OF JESUS.

All Christians, of whatever calling or position in life they may be, are obliged, in their character of members of Jesus Christ, to live the life of their Head—that is to say, a holy life—and to perform all their actions, great or small, in a Christian manner. What is a Christian manner, if not holily and divinely, and as Jesus Christ performed His—that is to say, *in* Jesus Christ and *for* Jesus Christ, in the spirit of Jesus Christ, and with His holy and divine dispositions.

And the reason of this obligation is, that our whole life, and all which depends thereon,

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belongs to Jesus Christ for five principal reasons, each of which comprises many lesser ones :

1. Because He is our Creator, Who gave us our being and our life, Who imprinted on our being and on our life the image and resemblance of His life and of His Being. For this reason, our being and life belong to Him absolutely and entirely, with all their acts, and should be in continual harmony with Him, as an image corresponds with its prototype.

2. Because He is our Preserver, Who sustains us at each instant in the being He has given us, and Who bears us continually in His arms, with more care and love than a mother her child.

3. Because, according to the sacred Word, His Father has given Him from all eternity, gives Him unceasingly, and will give Him everlastingly, the whole of creation in general, and each one of us in particular.

4. Because He is our Redeemer, Who has delivered us from the bondage of Satan and of sin ; Who has bought us at the cost of His Blood and of His Life ; and Who, consequently, has acquired a right over all that is in us and which belongs to us—that is to say, to all our life, to all our time, to all our thoughts, words, and actions ; to all which belongs to our body and to our soul, to the use of our bodily senses and of the faculties of our mind, as well as to the use we make of all the exterior things which are in the world. For not only has He earned for us, by His Blood, all the grace necessary for the salvation of our soul, but also the right of living and breathing.

5. Because He has given us all He has and all He is.

He has given us His Father to be our Father,

by making us the children of that same Father, Whose Son He is.

He has given us His Holy Spirit to be our Spirit, to teach us, to rule us, and to guide us in all things.

He has given us His blessed Mother to be our Mother.

He has given us His Angels and His Saints to be our protectors and our intercessors.

He has given us all things in Heaven and earth for our use, and to supply our necessities.

He has given us His own Person in His Incarnation.

He has given us His whole life, for He employed every moment of it for us ; He had not a single thought, nor spoke a single word, nor did one action, nor took one step, but He devoted it to our salvation.*

Lastly, He has given us, in the Holy Eucharist, His Body, His Blood, His Soul, His Divinity, together with all the marvels and all the infinite treasures contained in His Divinity and in His

* " These are our treasures, which He has given us, having won them for us with His blood : His own sacred Humanity, Body and Soul, His Childhood, Hidden Life, Ministry, Passion, Blessed Sacrament and Session at the Father's Right Hand ; His Mother, all she is or has ; His countless Angels, beautiful and strong ; all the good works and penances of earth ; all the Masses that are said ; and the countless sufferings of those in purgatory ; the graces which the lost had, and did not correspond to ; the sanctity of the Saints : Joseph, the Baptist, the Apostles, and the rest ; all the praise of birds and beasts and the orderly elements ; all that possible creatures could do ; God's past mercies, through the Old Testament history downwards ; and the love which the Three Divine Persons bear to each other, and the incommunicable love wherewith God loves Himself eternally." (Faber, " All for Jesus," chap. v., 1.)

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Humanity; and this every day, or, at least, as often as we choose to prepare ourselves to receive Him. If this be so, what obligation are we under to give ourselves wholly to Him—to offer and consecrate to Him all our movements and all the actions of our life! Surely, if we had the lives of all the Angels, and of all the men who have been, are, and will be, we ought to spend them in His service, even had He only devoted one minute of His life to us; for one minute of His life is worth a thousand eternities, if I may so speak, of the lives of Angels and men. Under what an obligation are we, then, to consecrate and devote to His service and to His glory, the short life and the brief time that we have to spend on earth!

II. OUR ACTIONS : MANNER OF SANCTIFYING THEM.

In order to sanctify our actions, several conditions are necessary.

1. *State of Grace*.—The first and chief condition is to keep ourselves carefully in the grace and friendship of Jesus, dreading and fleeing from all that might cause us to forfeit them—that is to say, from sin, which should be in our eyes more horrible than death and the most frightful tortures. If, therefore, you unhappily fall into some sin, raise yourself at once by means of contrition and confession.

2. *Oblation of One's Actions*.—Offer yourself to our Lord every morning, and offer Him also, all the actions of the day with the intention of performing them for His glory. Our Lord assured S. Gertrude that the offering she made Him of all her actions, even the smallest, of every breath and of every heart-beat, was most pleasing to Him. By virtue

of this oblation, each step you take, each breath you draw, each pulsation of your heart, each act of your senses, both exterior and interior, and, in fact, all you do, except what is wrong, will belong to Jesus, and will be so many acts redounding to His greater glory.

3. *Oblation of the Praise of the Saints.*—Offer to Jesus all the love and glory which will be rendered Him that day in Heaven and earth. Unite yourself to all the praise which He will receive that day from His eternal Father, from Himself, from His Holy Spirit, from His blessed Mother, from all the Angels, from all the Saints, and from all His creatures. In this way you will be associated with all the love and praise which will be continually rendered to him during all that day.

4. *Union with the Divinity and with the Saints.*—Pray all the Angels, all the Saints, the Blessed Virgin, the Holy Spirit, and the Eternal Father, to glorify and love Jesus for you during that day, and they will assuredly do so; for it is the most pleasing prayer which can be addressed to them, and one which they hear and grant most gladly. And, in this way, you will have a special share in the love and glory which Jesus receives continually from the sacred and divine Trinity, from His holy Mother, and from the Elect reigning with Him in glory; and He will accept this love and this glory as if it were in some sort offered by you, it being offered in your name and at your entreaty.

5. *Union with Jesus.*—First thing in the morning, and often during the day, unite yourself to the dispositions and intentions which our Lord had when He performed the same actions. It is not necessary to be acquainted with these dispositions

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in detail ; it is sufficient to unite oneself to them in a general way. The light of Faith does, however, allow us to perceive that the dispositions of our Lord, in all His actions, were dispositions of humility, of gentleness, of patience, of love to mankind, of attachment to God, and of every other virtue. His intention was to do them all for love of His Father, in order to glorify Him, to do His good pleasure, to accomplish His divine Will.

6. *Acceptation of Trouble.*—It is a good thing to make, every morning, an act of acceptation of all the troubles and annoyances which may come to you during the day ; likewise an act of renunciation of all the temptations of the Devil, of all feelings of self-love, and of the other passions, which may assail you during the day. These two acts are important, for there come to us every day a thousand small annoyances, which are but transitory, and which one is not careful to offer to God ; this is the case, too, with many temptations, and with many feelings of pride and self-love, which, almost unnoticed, influence our actions.

Now, by virtue of the first act, God will be glorified in all the troubles, whether of mind or of body, which you will have to bear during the day, because you have accepted them beforehand for love of Him.

By virtue of the second act, He will give you the strength to resist temptation with greater ease, and to destroy more easily the effects of pride and of the other passions.

7. *After committing a Fault.*—If you fall into some sin, do not be discouraged, even if it happens several times ; but humble yourself before God in your heart, and, if the place allow of it, kneel down and ask His forgiveness. Make an act of contrition, and implore our Lord Jesus Christ to make

reparation for your fault, to grant you a renewal of His grace, to give you fresh strength to prevent your falling again into sin, and, at the same time, to imprint again in your soul the resolution rather to die, than deliberately to offend Him.

III. OUR ACTIONS : HOW JESUS BECOMES, BY THE HABIT OF SANCTIFYING OUR ACTIONS, THE CENTRE OF OUR LIFE.

The first, the chief—we may even say the only—object of the love and delight of the Eternal Father is His Son Jesus. I say the *only* object, for the divine Father has willed that His Son Jesus should be “all in all things,” and that “all things should subsist in Him and for Him,” according to the saying of His Apostle. This is why He sees and loves all things in Him, and Him alone in all things. And, according to the same Apostle, “He hath created all things in Him and by Him, and it is for Him that they were created. He hath placed in Him all the treasures of His knowledge and wisdom,” His goodness and beauty, His glory and all His other divine perfections. He has also Himself solemnly revealed to us several times that “This is His beloved Son, in Whom He is well pleased.”

In imitation of this Heavenly Father, Whom we should follow and imitate as our Father, Jesus should be the one and only object of our mind and heart. We should see and love all things in Him, and we should see and love nothing but Him in all things. We should perform all our actions in Him and for Him. We should find all our content and our paradise in Him. As He is the paradise of the eternal Father, His Beloved, in Whom He is well

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pleased, so also His most holy Father has given Him, and Jesus has given Himself, to us, to be our paradise. It is for this reason that He orders us to make our abode in Him: "Manete in me"—"Abide in Me" (S. John xv. 4). And His beloved disciple reiterates this commandment twice over: "Abide in Him, my little children—abide in Him."

Let, therefore, this most love-worthy Saviour be the one object of your thoughts, of your desires, of your affections; the one aim of all your actions; your centre, your paradise, your All. Withdraw into Him as into a place of refuge, by raising your mind and your heart to Him. Abide ever in Him—that is to say, let your mind and your heart, all your thoughts, all your desires, and all your affections, be centred in Him; all your actions done in Him and for Him.

To act thus is to live in the continual exercise of love towards our Lord Jesus Christ, and this exercise can be practised, without trouble or great application of mind, very easily and calmly.

As a proof of what I assert, I may say truthfully, that I know an ecclesiastic (may his name be written in the Book of Life!) who, by the frequent use of this exercise, has reached such a point, that it is easy to him, even while taking his meals, to make nearly as many acts of love to Jesus as he puts morsels in his mouth. And he does this, not only without any great application of mind, without difficulty, or inconvenience to his health, but with ease and pleasure such, that it does not prevent his talking and enjoying himself decorously out of love for his neighbour when he finds himself in the society of other people.* I do

* It is evident that the ecclesiastic in question is no other than the Blessed Jean Eudes himself—as, indeed,

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not say this in order to oblige you to do the same, for people would exclaim at once that I require things which are too difficult ; but that you may know how strong a holy habit is, and how wrong the world is, in imagining a thousand difficulties and annoyances, where there is nothing but sweetness and delight.

IV. OUR ACTIONS, AND EJACULATORY PRAYER.

This devout habit of referring all one's actions to our Lord is also an exercise of the presence of God. Be careful, nevertheless, to call to mind from time to time that you are in the presence of God, and even *in* God ; that our Lord Jesus Christ in His Divinity encircles you on all sides ; that He penetrates and fills you to such a degree as to be more in you than you are in yourself ; that He thinks continually of you, and that He has ever His eyes and His heart turned towards you. Let this induce you to think of Him, if not continually, yet not, at least, to let an hour go by without raising your mind and your heart to Him by some one of the following ejaculations, or by other similar ones with which it shall please His divine Spirit to inspire you :

O Jesus ! O good Jesus ! O Possessor of my heart ! O Beloved of my soul !

Father Hérambourg states positively ("Vertus du Vénérable Père Eudes," p. 55). A missionary of La Délivrande—Father Sauvage, deceased January 29, 1904—also had this precious habit. Having become blind towards the end of his life, and forgetting that he might be overheard, he repeated incessantly devout invocations. For instance, when going upstairs, he would say at each step : "Good Jesus, I love Thee ;" and at each morsel of food he swallowed : "Good Jesus, I love Thee."

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O Object of my love ! when shall I love Thee perfectly ?

O my divine Sun ! enlighten the darkness of my mind ; melt the ice of my heart.

O Light of mine eyes ! grant me to know Thee, and to know myself, that I may love Thee and hate myself.

O my radiant Light ! grant me to see clearly that all which is not Thee is but nothingness, deception, and vanity.

O my God and my All ! separate me from all that is not Thee, and unite me wholly to Thee.

O my All, be All to me, that all things else may be nothing !

O my Jesus, be my Jesus !

O Life of my soul, O King of my heart, live and reign in me wholly !

Blessed be Jesus, blessed be the King of my heart, blessed be the Life of my life, let Him be for ever loved and glorified in all and by all !

O Fire divine, O Fire immense, Who art everywhere ! O consuming and devouring Fire, why dost Thou not consume me wholly in Thy sacred flames ?

O Fire, O heavenly Flame, kindle me, change me wholly, into a pure flame of love to Jesus !

O Jesus, Thou art all fire, all flame of love for me ! Oh, why am I not all flame, all fire of love for Thee ?

O Jesus, Thou art all mine ; may I be wholly and for ever Thine !

Ah, God of my heart ! Ah, Heritage of my soul, what do I desire in Heaven or on earth save Thee ?

O unum necessarium ! Unum quæro, unum desidero, unum volo, unum mihi est necessarium, Jesus meus et omnia ! O one Thing needful ! It is

Thou Whom I seek, it is Thou Whom I desire, it is Thou Whom I need, it is Thou alone, O my Jesus, Who art all to me !

Veni, Domine Jesus ! Come, O Lord Jesus—come into my heart and my soul, that Thou mayest love Thyself in them perfectly !

Alas, Jesus ! when will there be nothing left in me opposed to Thy divine Love ?

O Mother of Jesus, show that thou art the Mother of Jesus by forming Him, and causing Him to live, in my soul !

O Mother of Love, love thy Son for me !

O good Jesus, repay Thyself an hundredfold the lifelong love which I and all Thy creatures owe Thee !

O Jesus, I offer Thee all the love which is in Heaven and earth !

O Jesus, I give Thee my heart ; fill it with Thy holy love !

O Jesus, may all my steps render homage to the steps Thou didst take on earth !

O Jesus, may all my thoughts be consecrated in honour of Thy holy thoughts !

O Jesus, may all my words do honour to Thy holy words !

O Jesus, may all my actions give glory to Thy divine actions !

O my Glory, may I be sacrificed wholly to Thy glory throughout eternity !

O my All, I renounce all that is not Thee, and I give myself to Thee for ever !

“ I wish for naught, and yet desire I all ;
Jesus is All, without Him all is naught ;
Take from me all, give me this only Good,
I shall have All, altho' not having aught.”

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V. OUR ACTIONS : RISING.

It is a very important thing to begin each day holily, by giving to God one's first thoughts, words, and acts, and by consecrating to Him the first use one makes of one's eyes, one's heart, one's tongue, and one's hands.

1. *The First Thought*.—As soon, therefore, as you are awake, raise your eyes to Heaven, and your heart to Jesus, thus consecrating to Him the first use you make of your senses, the first thought of your mind, the first affection of your heart.

2. *The First Word*.—Let your first words be the holy Names of Jesus and of Mary : Jesus, Maria—O Jesus ! O Mary, Mother of Jesus !

O good Jesus, I give Thee my heart for ever !

O Mary, Mother of Jesus, I give thee my heart, that thou mayst give it to thy Son !

Veni, Domine Jesu ! Come, Lord Jesus—come into my mind and my heart, that Thou mayst fill and possess them wholly !

O Jesus, be to me Jesus !

3. *The First Action*.—Let your first act be the sign of the Cross : “ In the Name of the Father, and of the Son, and of the Holy Ghost ” ; and offer yourself, with all your heart, to Father, Son, and Holy Spirit, that you may be wholly theirs.

4. *Rising*.—When the hour for rising comes, think of the great love with which the Son of God, at the moment of His Incarnation, came out from the bosom of His Father—the abode of delight, of repose, and of glory—and came down to earth in order to subject Himself to our misery and to bear our griefs and our infirmities. In order to do honour, and to unite yourself, to this divine love, rise promptly and bravely from your bed,

saying : “ Surgam, et quæram, quem diligit anima mea ”—“ I will arise and seek the Beloved of my soul.” Utter these words in union with all the love of which Jesus is the object in Heaven and on earth.

5. *On your Knees.*—Then prostrate yourself in adoration of this same Jesus : “ Adoramus te, Domine Jesu, et benedicimus tibi, et diligimus te ex toto corde nostro, ex tota anima nostra, et ex totis viribus nostris ”—“ We adore Thee, O Lord Jesus ; we bless Thee and we love Thee, with all our heart, with all our soul, and with all our strength.” Pronounce these words in the name of all creation, and offer all the acts of humility, devotion, and love, of Heaven and earth.

6. *While Dressing.*—In order to prevent the Devil from putting into your mind evil or idle thoughts, try and occupy yourself with some pious reflection. Reflect that our Lord Jesus Christ, by His Incarnation, took upon Himself, for love of us, our human and mortal nature, with all the wretchedness, and all the needs to which it subjects us—that, therefore, He, like us, needed clothing. Raise, therefore, your heart to Him, and say : “ O Jesus, be Thou for ever praised and exalted, in that Thou hast deigned to put on our humanity and to cover Thy body with clothing like ours.”

Or else think of those unfortunates who have not wherewith to clothe themselves, and say to our Lord :

“ O my God, deign, I beseech Thee, to provide for the necessities of the poor ; give to them clothing, but deign also to clothe both them and me with Thyself, with Thy Spirit, with Thy love, with Thy gentleness, with Thy loving-kindness, with Thy patience, with Thine obedience, and with all Thy other virtues.

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VI. OUR ACTIONS : PRAYER AND MEDITATION.

As soon as one is dressed, the first and most important thing we have to do, is kneel down before some image of our Lord or of the Blessed Virgin, or simply before our Lord Himself, Who, in His Divinity, is everywhere, and Who is more present where we are, than we are ourselves. Give at least a quarter of an hour as the firstfruits of the twenty-four hours of the day, to Him Who has given you all your life. Adore and thank Him, offer yourself to Him, and consecrate all the actions of your day to Him, with the intention of doing them all for His glory.

Here are a few rules which you will do well to follow, in order that your prayer and meditation may be pleasing to God and profitable to your soul :

I. *Before beginning your Prayer or Meditation.*—
(1) Consider with the eye of Faith the infinite majesty of God, Who is everywhere present ; Who fills all things ; in Whom we are more immersed than are the fish in the sea ; and Who is more in us than we are in ourselves, according to these words of S. Augustine : “ Intimo meo intimior.” Adore Him with all your heart, and humble yourself to the earth before Him, acknowledging that you are infinitely unworthy to appear before His Face, to think of Him, that He should think of you, or even that He should suffer you in His Presence.

(2) Protest to Him that you desire to perform this action solely for His glory and for His content.

(3) Set aside yourself, your own intelligence, and your self-love, and give yourself to our Lord Jesus Christ, that He may unite your prayer, with the prayer He continually addresses to

His Father, and with the prayers which are continually offered in Heaven and earth, especially those of the Blessed Virgin, of your Guardian Angel, and of those Saints for whom you have a special devotion ; pray these Saints to make you a sharer in the fervour with which they pray.

(4) Give your mind and your heart to our Lord, and pray Him to take possession of them and to guide them in your prayer in accordance with His holy Will, and to put into your mind the thoughts, and into your heart the affections, most pleasing to Him.

2. *At the End of your Prayer or Meditation.*—

(1) Thank God for the graces He has accorded you ; ask His forgiveness for your negligences ; beg our Lord to supply all that is lacking in you, and to be, Himself, your continual prayer before His Father.

(2) Gather up the principal thoughts and affections which God has given you, in order to think over them during the day. It is also useful, in order to remind you of them, to choose some text of Holy Scripture which you may use as an ejaculatory prayer during the day.

(3) Take care not to trust to your own pious thoughts and good resolutions, but to the mercy of God alone. Place in the hands of our Lord the good thoughts and resolutions He has given you during your prayer or meditation, that He may strengthen them, and give you grace to put them into practice ; offer them also to the Blessed Virgin with the same intention.

(4) Implore the Blessed Virgin, your Guardian Angel, your patron Saints, and all the Saints and Angels, to continue your prayer for you by associ-

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ating you with the prayer which they unceasingly offer to God.

(5) Consider the sins into which you are in the habit of falling, and try to foresee the opportunities of committing them which are likely to occur that day, also the particular virtues which you will be called upon to practise. Try to foresee also the obligations of your calling and position in life, the evil you can prevent, and the good you can do for the glory of God and the salvation of souls, in order that you may reflect on the best means of doing it.

Above all, in everything, do not forget to beg for the help of God's Grace.*

VII. OUR ACTIONS : HEARING MASS.

In order to hear Mass holily and to glorify God worthily in this most Holy Sacrifice, you have four things to do :

I. As soon as you leave your house to go to Mass, you should be possessed by this thought : that you are not only going to be present at, or to witness, but that you are going to *perform* an action which is the most holy and divine, the greatest and most important, the highest and most admirable action, which can be performed in Heaven or earth ; and that, consequently, it should be performed holily and divinely—that is to say, with dispositions which are altogether holy and divine, with great care and attention of mind and heart, as befits an affair of the highest consequence. I say that *you are going to perform this action*, for all Christians, being one with Jesus Christ, Who

* " Œuvres Complètes," vol. iii., 54.

is the great High Priest, and being thus partakers of His divine Priesthood, have not only the right of being present at the Holy Sacrifice, but also of doing with the priest what he does—that is to say, of offering, in union with him and with Jesus Christ Himself, the Sacrifice which is offered to God on the altar.

2. On entering the church, you should humble yourself in your heart, esteeming yourself most unworthy to enter the House of God, to appear before His Face, and to participate in so great a mystery, which comprises in itself all the mysteries and all the marvels of Heaven and earth. At the beginning of Mass, you should enter into a spirit of penitence, humiliation, and contrition at the sight of your nothingness and of your sins, accuse yourself of them in general with the priest, ask pardon of God, and beg Him to give you a perfect repentance.

3. After having adored our Lord Jesus Christ, Who offers Himself to us on the altar in order to receive the homage and worship which are His due, beseech Him that, as He changes the gross and earthly nature of the Bread and Wine into His Body and Blood, so He may change and transform the heaviness, coldness, and dryness of your heart—so carnal and arid—into the ardour, tenderness, and spirituality of the holy affections and of the divine dispositions of His Sacred Heart. Then remind yourself that Christians are one with Jesus Christ, as members are one with their head; and that, this being so, they partake of His double character of Priest and of Victim. Consequently, when they assist at Mass, they should do so as *Priests*, to offer with Jesus Christ, the great High Priest, the Sacrifice which He offers; and as *Victims*, to be

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immolated and sacrificed with this same Jesus Christ to the glory of God.

Thus, as you participate in the divine Priesthood of Jesus Christ, and as, in your character of Christian, and member of Jesus Christ, you possess the name and dignity of priest; you should exercise this dignity, and make use of the right which it gives you, of presenting to God, with the priest, and with Jesus Christ Himself, the Sacrifice of His Body and Blood, which is offered at Holy Mass, and of offering it to Him, as far as possible, with the same dispositions with which it is offered to Him by Jesus Christ. Oh, with what holy and divine dispositions is it offered to Him by His Son Jesus! Oh, with what humility, with what purity and holiness, with what detachment from Himself and from all things, with what attachment of His mind to God, with what charity for mankind, with what love for His Father! Unite yourself, by desire and intention, to these dispositions of Jesus; pray Him to imprint them in you, so that you may offer this divine Sacrifice with Him, and with His dispositions.

Unite yourself also to the intentions with which He offers it, which consist of five principal ones:

The first is, to honour His Father, and to render Him a glory and a love worthy of Him.

The second, to offer Him a thanksgiving worthy of His goodness, for all the good He has ever done to all creatures.

The third, to atone fully for all the sins of the world.

The fourth, for the fulfilment of all His purposes and intentions.

The fifth, to obtain from Him all things necessary for all men, both for their soul and their body.

In accordance with these intentions of Jesus Christ, you should, therefore, offer to God the Holy Sacrifice of the Mass :—

(1) In honour of the most Holy Trinity ; in honour of all that Jesus Christ is in Himself, and in all His conditions, mysteries, qualities, virtues, actions, and sufferings ; in honour of all He does and operates, in mercy or in justice, in His blessed Mother, in all the Angels and Saints, in His Church—triumphant, militant, and suffering—and in all creatures, in Heaven, on earth, and in hell.

(2) As a thanksgiving to God for all the graces, temporal and eternal, which He has ever conferred on the Sacred Humanity of His Son, on the Blessed Virgin, on all the Angels, on all men, on all creatures, and especially on yourself.

(3) As an atonement to His divine justice for all your sins, for the sins of the whole world, and particularly for those of the poor souls in Purgatory.

(4) For the accomplishment of all His designs and purposes, especially of those which concern you.

(5) To obtain of His goodness all the grace which is necessary, to you, and to all men, in order that He may be served and honoured by all, in the degree of perfection which He requires from each one.

This is what you should do in your character of priest. But besides this, in your character of host, you are under the obligation, when you offer Jesus Christ, of offering yourself as victim with Him, or, rather, of praying Jesus Christ to come into your heart and to draw you to Him, to unite Himself to you, and to unite and incorporate you to Him in His character of Host, in order to sacrifice you with Him to the glory of His Father. And, because the victim which is sacrificed,

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must be put to death, and then consumed by fire, pray Him to make you die to yourself—that is to say, to your passions, to your self-love, to all that is displeasing to Him ; to consume you in the sacred fire of His divine Love, and to grant that all your future life may be a perpetual sacrifice of praise, glory, and love to His Father and to Him.

4. You should prepare yourself to communicate—if not sacramentally, at least spiritually. For you should consider that our Lord Jesus Christ, Who loves you with an infinite love, does not become present in this Sacrifice only in order to be with you, to converse familiarly with you, and to confer on you His gifts and graces ; but—what is much better—He desires to come into you ; He has a great longing to make His dwelling in your heart, and to give Himself to you by a Communion, sacramental or spiritual. This is why you should prepare to receive Him at all events spiritually, and to this end, enter into the same dispositions which you should have in communicating sacramentally—*i.e.*, dispositions and sentiments of humility and love. Humble yourself, therefore, before Him, deeming yourself most unworthy to receive Him. But, nevertheless, as He desires it so much, desire also, on your side, to receive Him ; and invite Him, by many acts of love, to come into your heart, and to live and reign in it perfectly.

5. Lastly, after having thanked our Lord for the grace He has conferred on you in the Mass, withdraw with the firm resolution of employing the day in His service, and with the thought that you should henceforth be a host, at once dead and living : dead to all which is not God ; living in God and for God, wholly consecrated and sacrificed to the glory and love of God. Protest to our

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Lord that you desire that it should be thus, and offer yourself to Him to do and suffer all He pleases. Pray Him, in His mercy, to accomplish His Will in you ; to give you grace to raise your heart often to Him during the day ; to do nothing that is not for His glory ; ask Him to let you die rather than offend Him, and to give you His most holy benediction.

This is the use you should make of an action so holy and so divine as is the most holy Sacrifice of the Mass. If you do not need so many thoughts to occupy your mind holily during Mass, choose those which are most pleasing to you.

Here are a few short invocations which will be most useful to you :

Our Father, Who art in Heaven, I adore Thee through our Lord Jesus Christ, present on this altar.

Our Father, Who art in Heaven, I thank Thee for all Thy benefits through our Lord Jesus Christ, present on this altar.

Our Father, Who art in Heaven, I ask forgiveness of my sins through our Lord Jesus Christ, present on this altar.

Our Father, Who art in Heaven, I pray that Thy holy Will may be done, through our Lord Jesus Christ, present on this altar.

Our Father, Who art in Heaven, I ask Thy grace for myself and for those I love through our Lord Jesus Christ, present on this altar.

VIII. OUR ACTIONS : HOLY COMMUNION.

1. *Preparation for Holy Communion.*—In the Holy Eucharist our Lord comes to us, with an infinite humility, which causes Him to abase Himself and to take the form and appearance of bread in order that He may give Himself to us. He comes with an ardent love, which impels Him to give us, in this Sacrament, all He possesses which

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is most high, most dear, and most precious. We should therefore draw near to Him, and receive Him, with very deep humility and very great love. These are the two chief dispositions for receiving the Holy Communion. You should, therefore, make Acts of humility and love with as much fervour as possible.

It is also most useful to desire to have the devotion and the love of all holy souls. Our Lord said one day to S. Mechtilde, a daughter of S. Benedict, that if, when she was about to communicate, she felt in herself no devotion, she should desire to have the devotion and love of all the holy souls who have ever communicated, and that, in His eyes, it would be the same as if she, herself, had these dispositions.

It is said of S. Gertrude, who lived at the same time, and in the same convent, that one day, when on the point of communicating, she did not feel in herself the preparation and the devotion she desired. So she betook herself to our Lord and offered to Him the preparation and the devotion of all the Saints and of the Blessed Virgin. At once our Lord appeared to her, and spoke these words: "At this moment thou appearest before Me, and in the eyes of My Saints, adorned with the ornaments thou desirest."

Ah, Lord, how good Thou art, thus to accept our good desires in the place of deeds!

2. *Thanksgiving after Communion.*—After Holy Communion you have three things to do:

(1) You should prostrate yourself in spirit at the feet of the Son of God, dwelling in you, in order to adore Him, and ask forgiveness for all your sins and ingratitude, especially for having received Him in a dwelling so unworthy of Him, and with so little devotion.

(2) You should thank Him for giving Himself to you, and invite all creatures in heaven and earth to unite with you in blessing Him.

(3) As He has given Himself to you, so you, too, should give yourself wholly to Him.

IX. OUR ACTIONS : DEVOTIONAL READING.

Amongst the pious exercises which may help souls to advance in the paths of divine Love, one of the most excellent is the reading of good books. For this reason I advise and exhort you, as far as I may, never to let a single day go by without reading some good book for at least half an hour. In order to do this reading well, bear in mind what is related of the Son of God in the fourth chapter of the Gospel of S. Luke, how, having entered a synagogue one Sabbath day, He took a book and read. Therefore—

1. Offer Him your reading in honour of His.

2. Raise your mind to God in order to protest to Him that you desire to do this action for love of Him, and to ask Him for light and grace to do it well.

3. During your reading also, raise your mind to God, and make Acts of faith, hope, confidence, humility, and hatred of sin. Offer yourself to God, and make resolutions to avoid such and such sin, and to practise such and such virtue.

4. If it is the life of a Saint that you are reading, be careful to—

(1) Praise God for the glory He has rendered to Himself, and for the favours He has done to His Church by means of this Saint.

(2) Rejoice with the Saint on account of the

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favours he received from God while he was on earth, of the glory he enjoys in Heaven, and bless him for all the honour he has rendered to God, and will render Him eternally.

(3) Humble yourself at seeing yourself so far from the perfection of life of the Saints, who were, nevertheless, weak men such as you are yourself.

(4) Conceive a great desire to imitate their virtues, and implore them to obtain for you the grace of being associated with the love and glory which they render to God in heaven.

5. At the end of your reading give thanks to God for the light and for the good feelings which He has given you, and pray Him to implant them deeply on your mind and heart, and to give you grace to profit by them in the way He requires of you.

Dispositions Necessary for the Reading of Holy Scripture.—1. Adore our Lord in His holy Word, in this way : “ O Jesus, I adore Thee as the eternal Word of the Father, and as the source of all the holy words which are in this book ; I adore Thee in all the purposes which Thou hadst with regard to the whole Church, and with regard to me, in uttering them, or in inspiring them in the sacred writers.”

2. Thank our Lord for having given us so precious a treasure and so priceless a relic of Himself as His holy Word, and also for the light He has, by its means, communicated to His Church.

3. Humble yourself ; recognize that you are unworthy to read, even to touch, or to look at, the sacred books ; ask pardon for your negligence in reading them, for the bad use that has been made of them, and for the lack of respect with which they have been treated.

Be careful to venerate the holy Books as you venerate the Heart of God, which contains His secrets and which is the source of life to His children.

4. Offer yourself to the divine Spirit Who inspired the Holy Scriptures, and implore Him to engrave them in your heart, to make of your soul and body a gospel, a living book, in which the life of Jesus is perfectly printed.*

X. OUR ACTIONS : THE RECITATION OF THE OFFICE.

Whether the Office be the Divine Office obligatory for priests, or the little Office of the Blessed Virgin in use amongst pious persons, the rules are the same.

The chief reason why we are often tormented by wandering, idle, or extravagant thoughts during our vocal prayers is that our mind insists always on being busy with some thought, good or bad. For this reason, in order that bad or idle thoughts may obtain no access to our mind we should, on beginning our prayer, be careful to give, with all our strength, our mind, and our heart to Jesus, so that He may take entire possession of them. On our side, too, we should strive to accustom ourselves to filling our soul with good thoughts and holy affections, taking care not to allow ourselves to perform so holy an action negligently and imperfectly, as a matter of custom and routine, rather than as an act of piety and devotion.

With this purpose, in beginning the Office, reflect that you are going to accomplish one of the highest and most important actions which

* "Œuvres Complètes," vol. iii.

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you can do or which *can* be done in heaven or earth—an action so great and so lofty that not only is it, and will it eternally be, the occupation of the millions of Angels and Saints who are in Heaven, and of the Queen of Angels and Saints, the Blessed Virgin ; but it is also the occupation, from all eternity, of the three divine Persons of the ever Blessed Trinity, who are continually engaged in praising, blessing, and glorifying each other. It is an action most holy and divine—and therefore called the Divine Office—and which should, consequently, be performed holily and divinely—that is to say, with holy and divine dispositions.

Then, considering the grandeur and sacredness of this action, and acknowledging that you have, of yourself, no worthiness or capacity of performing it holily, but that all which is in you, and of you, is in opposition to it, and that you are even unworthy to appear in God's presence and to present yourself before a Majesty so lofty ; humble yourself at the feet of God ; give yourself to Jesus, and pray Him to annihilate you, and to establish Himself in you, in order Himself to perform this action in your stead, and to praise and glorify His Father and Himself in you, He alone being worthy to do so.

Give yourself to the zealous love with which He unceasingly praises His Father, in Heaven, on earth, in hell, and in all the universe. For, properly speaking, it is Jesus alone Who praises and glorifies His Father in the entire universe.

He praises and glorifies Him eternally in Heaven, in Himself and in His holy Mother, in His Angels and in His Saints.

He praises and blesses Him unceasingly on

earth: in Himself, in the Blessed Sacrament of the altar—where He exists in a continual state of praise and adoration towards His Father—and in all the holy souls who praise God on earth, whether in public or in private.

He praises and glorifies Him in hell, where He is in His divine Person, and where He does perpetually for His Father, what He does for Him in Heaven.

Lastly He praises and exalts Him unceasingly throughout the world, which is entirely filled with His Presence and with His divine Majesty, and with the unceasing praise and blessing which He offers everywhere to His Father.

Unite yourself to all this praise which Jesus renders to His Father and to the most Holy Trinity, in all times and in all places; and unite yourself also to the humility, to the attention, to the love, to the purity, to the holiness, and to all the other dispositions of Jesus, ceaselessly occupied in His Father's praise.

Having thus piously prepared yourself for the performance of an action so holy as the recitation in private, or the celebration in public, of the Divine Office, you may, by reciting or by celebrating it, honour each day, the entire life of Jesus, in this manner:

When you say the first Nocturn of Matins, offer it to Jesus in honour of the divine and eternal life which He enjoyed in the bosom of His Father from all eternity, before the creation of the world.

The second Nocturn in honour of the life which He had in the world, from the creation till His Incarnation.

The third Nocturn, in honour of His life in the womb of His blessed Mother.

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Lauds, in honour of His life as a child to the age of twelve.

Prime, in honour of His hidden and laborious life which He led till the age of thirty.

Tierce, in honour of His public life, which lasted from the age of thirty till His death.

Sext, in honour of His Passion, death, and burial.

None, in honour of His Resurrection, of His Ascension, and of the glorious life He leads in Heaven—in Himself, in His blessed Mother, and in His Saints and Angels.

Vespers, in honour of His life on earth since the Ascension, in the Holy Eucharist and in His Church.

Compline, in honour of the empire He enjoys over all things—in Heaven, in earth, in Purgatory, in hell, in the world of nature, of grace, and of glory, over men, over Angels, and over all creatures—and, generally, in honour of all He has been, is, and will be, in His Divinity and in His Humanity, and of all He has accomplished and will accomplish, with regard to His Father, His Holy Spirit, His Mother, His Angels, His Saints, and all His creatures.

Now, in saying each part of the Office, you should apply your mind to consider the part of the life of Jesus in honour of which you recite it—that is to say, you should consider what went on in Jesus during this part of His life—His thoughts, His purposes, His affections, and His dispositions. You should consider also the actions He performed, the virtues He practised, the thoughts that occupied His mind, with regard to His Father, Himself, His blessed Mother, His Angels, and His Saints, and especially the thoughts,

the purposes, the love, He had with regard to you. Consider also the glory and praise which were rendered to Him during this part of His life by His Father, by His Holy Spirit, by His blessed Mother, by His Angels, and by His Saints.

But notice, that it is not necessary, unless you desire it, to pause or interrupt the recitation of your Office in order to occupy your mind with these reflections ; all this may be done by applying your mind to these thoughts while you are singing or reciting the Office. So that, if you have, ever so little, the habit of these interior exercises, you will not require any more time for doing the exterior action. On the contrary, the time thus employed will seem to you very short, so great is the sweetness and blessedness you will find in this inner application of your mind and heart to Jesus—source of all blessing and consolation.

XI. OUR ACTIONS : RECITATION OF THE ROSARY.

It is only an extreme blindness, or a prodigious ignorance of the things of God, which can lead anyone to doubt that the use of the Rosary of the Blessed Virgin comes to us from Heaven, and is inspired by God, seeing :—that it is approved and practised by the whole Church universal ; that it contains the most holy prayers it is possible to pronounce—*i.e.*, the *Pater*, the *Ave*, and the *Credo* ; and that it is an excellent means of honouring the first mystery of the life of Jesus and the greatest marvel ever wrought by God in Heaven or earth—that is to say, the mystery and marvel of the Incarnation of the Son of God in the womb of the Virgin Mary. For this incomparable marvel and

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admirable mystery, which is the cause of unceasing joy and rapture in Heaven, should also be unceasingly honoured on earth, because it was on earth, and for the sake of the inhabitants of earth, that it was accomplished, and because the Church militant on earth should follow and imitate the Church triumphant in Heaven.

Now this mystery of the Incarnation is, in fact, continually honoured in several ways, but especially by the *Angelus*, which is said three times a day, at the sound of the bell—in the morning, at noon, and in the evening—and by the use of the Rosary, which is composed of many *Ave Marias*. For as often as we say *Ave Maria* we celebrate and honour the memory of this ineffable mystery, which was announced to the Blessed Virgin, and operated in her, by means of this divine salutation of the Archangel S. Gabriel, when he saluted her from God, and announced to her the advent and the Incarnation of the Son of God in her, and her elevation to the sublime dignity of Mother of God.

For this reason—

1. We cannot too often say the *Ave Maria*, because we cannot too often celebrate the memory of this love-worthy mystery.

2. We cannot too often repeat this salutation, uttered by command of God and by the mouth of a Seraph, to the Virgin of Virgins, to the Mother of God Almighty, and uttered on the day of her greatness—that is to say, the day on which she was raised to the most sublime dignity that ever was, or ever will be, conferred on any being—the dearest, the most precious day of her life.

3. We cannot say the *Ave Maria* too often, because these words are also most pleasing to the Son of God; for they recall to Him the first

mystery of His life on earth—the mystery of His goodness, and of His boundless love for His Father and for us.

4. We cannot recite too often the *Ave Maria*, because these words are most dear, and most honourable, to the blessed Mother of Jesus, for they brought to her the best, the most desirable, and the most glorious news, she could ever hear.

5. We cannot repeat too often the *Ave Maria*, because these words are most precious to us; for they announce to us the coming of Him Who had been expected, desired, and prayed for, on the earth, for five thousand years; and Who comes into the world to deliver us from the tyranny of Satan, to reconcile us with God, and to operate such marvels for our sake.

For these reasons the use of the Rosary, consisting of this angelic salutation, is most holy, most agreeable to God, and to the Mother of God. It should, therefore, be in familiar use with all true Christians who desire to be pleasing to God and to His holy Mother.*

XII. OUR ACTIONS : ORDINARY ACTIONS.

There is no act, or exercise, of virtue in an ordinary Christian life, but our Lord Jesus Christ performed a similar one while He was on earth; and if we desire to perform our actions holily we must offer

* The Blessed Jean Eudes here exposes at length a method for saying the Rosary profitably. Had he heard the urgent entreaties of Leo XIII. that the meditation of the Fifteen Mysteries should be joined to the recitation of the Rosary, he would have been the first to carry out the recommendation of the great Pontiff. It would, therefore, be superfluous to describe his own method—beautiful though it be.

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them to Him in honour of, and in union with, His.

This point is of the greatest importance, the more so that the greater part of our life is taken up by a continual succession of insignificant actions—such as eating, drinking, sleeping, writing; intercourse with our fellows; working; visiting the poor and the sick; doing small acts of charity, obedience, humility, and other virtues; enduring temptations and afflictions.

If we were careful to perform well all these actions, we should render great glory to God, and we should advance rapidly in the paths of His love. Our negligence is the cause of God's being deprived of the glory which we owe to Him, and of our losing many of the graces which He would give us.

This is why S. Paul desires that, whether we eat or whether we drink, or whatever we do—no matter how trivial and insignificant the action may be—we should do all for the glory of God and in the name of our Lord Jesus Christ. And what is it to perform one's actions in the Name of our Lord Jesus Christ? It is to do them in the spirit of Jesus Christ, or, to express it in a different way, with the dispositions and intentions with which Jesus Christ performed the same actions while He was on earth, and with which He would do them if He were in our place.

Further, the zeal which we should have for the glory of our Lord Jesus Christ should impel us to offer Him, not only this action, but also all similar ones which have been, or will be, performed throughout the whole world, in order to consecrate them to His glory, together with our own. For instance, when you are working, consider how

many people are doing the same work without offering it to God. Offer their work, then, together with your own, in imitation of Jesus, Who offered all our actions, in union with His, to His Heavenly Father.

Be careful, then, at the beginning of all your actions—at all events of the principal ones—to raise your heart to Jesus and to protest to Him :

1. That you renounce yourself, your self-love, and your own dispositions and intentions.

2. That you give yourself to Him, to His holy love, and to His divine Spirit, and that you desire to perform all your actions with the same dispositions and intentions with which He performed His. By this means you will procure Him great glory in all your actions, and you will make much progress, in a short time, in the way of righteousness.

Here are some ejaculations of which you may make use at the beginning of each action :

“ O Jesus, I renounce myself, my self-love, and all that belongs to me. I give myself to Thee, to Thy Holy Spirit, and to Thy divine love, that I may do this action by Thee, by the guidance of Thy Spirit, and for Thy pure love. ”

Or else :

“ O good Jesus, nothing for me, nothing for my self-love, nothing for the world, but all for Thee, O my Saviour, all for Thy glory, all for Thy love.”

XIII. OUR ACTIONS : THE EVENING EXAMINATION OF CONSCIENCE AND GOING TO REST.

Before going to rest you should spend a few minutes in examining your conscience. Here are some suggestions of which you can make use :

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1. Adore God, and thank Him on your own behalf and on behalf of all men.

2. Adore our Lord as your Sovereign Judge, and pray Him to enlighten you that you may see and detest your faults.

3. Examine yourself on the sins which you have committed during the day—by thought, word, and deed, particularly those to which you are most subject; those you have committed against the resolutions you made at your meditation in the morning; and against humility, obedience, charity, and gentleness.

4. Pray for contrition, and strive to make acts of contrition.

5. Ask the Blessed Virgin, the Saints and Angels to obtain for you the forgiveness of your sins and a true conversion.

6. Offer to God the rest which you are going to take in honour of, and in union with, the rest which our Lord and His blessed Mother took on earth.*

7. Be careful that the last action before you sleep be the making of the sign of the cross; that your last thought be the thought of Jesus; that your last prayer be an act of love of Jesus; that your last words be the holy Names of Jesus and Mary, in order that you may merit that your last words on earth be these: Jesus, Maria! Blessed be Jesus and Mary! O good Jesus, be to me Jesus! Mary, Mother of Jesus, be the mother of my soul!

* Œuvres Complètes, vol. iii., "Manuel de Piété."

XIV. OUR ACTIONS AND THE HOLY LIBERTY
OF THE CHILDREN OF GOD.

I have suggested to you these little practices in order to point out to you the road you must follow if you desire always to walk in God's presence and live in the spirit of Jesus. This same Spirit will teach you others, if you take care to give yourself to Him at the beginning of your actions. For I beg you to notice that the practice of all practices, the secret of secrets, the devotion of devotions, is not to attach oneself exclusively to any one particular practice or exercise of devotion. Take care, on the contrary, in all your exercises and all your actions to give yourself up to the Holy Spirit of Jesus with humility, confidence, and detachment from all things, so that, finding you detached from your own spirit and from your own devotions and dispositions, He may have full power and full liberty to act in you as He desires, to inspire you with such dispositions and sentiments of devotion as He shall judge well, and to lead you by the ways which are pleasing to Him. And having thus given yourself to Him, be faithful in receiving the good sentiments and dispositions with which He inspires you, and in following His impulse and His guidance. If He inspires you to make use of other exercises, and to find in them grace and blessing, well and good, make use of them. If He draws you on to others yet more excellent, and in which you find yet more grace and unction, follow the leading with simplicity and humility.

II

WHAT WE SHOULD DO EACH WEEK

PERPETUAL ADORATION OF JESUS : INTIMACY WITH JESUS.

“ Master, where dwellest Thou ? Come and see ”
(S. John i. 38).

“ We would see Jesus ” (S. John xii. 21).

“ His praise shall ever be in my mouth ” (Ps. xxxiii. 2).

SUMMARY.

To contemplate, adore, and reproduce the life of Jesus—such is the programme of the Christian life. Therefore the Blessed Jean Eudes fixes our attention on the different stages of the life of Jesus, and he invites us to choose one day in the week to honour each of them in turn :

1. Sunday : The life of Jesus in the bosom of the Father from all eternity, and His glorious life since the Ascension.

2. Monday : The first instant of the life of Jesus in time.

3. Tuesday : The life of Jesus during His childhood.

4. Wednesday : The hidden and laborious life of Jesus.

5. Thursday : The life of Jesus among men and in the Blessed Sacrament.

6. Friday : The suffering life of Jesus.

7. Saturday : The life of Jesus in Mary, and of Mary in Jesus.

Our devotion to Mary.

The weekly Confession.

Indulgences.

EXPLANATION.

The beautiful Elevations of the Blessed Jean Eudes may be most useful to us either during our visit to the Blessed Sacrament or as an exercise of the presence of God

1. *In the Visit to the Blessed Sacrament.*—Nothing is more profitable than to consider, each in its turn, the diverse states of Jesus in the Holy Eucharist. He wills to renew and perpetuate them in It till the end of time.

"These," says Father Faber, "are the propositions which it concerns us to prove: In the Blessed Sacrament Jesus unites His different forms of existence, reproduces all His mysteries, combines all His perfections, accomplishes His work, and consummates His union. . . . The Blessed Sacrament represents, as in a picture, these seven existences of Jesus: His life in the womb of Mary, His life as a Child, His hidden life, His public life, His suffering life, His life after His Resurrection, and His life after His Ascension. At the same time the Blessed Sacrament, while It represents them, is not simply a figure of these lives: It shows them as really as they exist, and reproduces in Itself all that is wonderful in the condescension of these existences, and especially their marvellous variety" ("The Blessed Sacrament," Bk. iv., sect. iv.).

How fruitful is this doctrine, and what a glorious outlook it places before our view! The Elevations of the Blessed Jean Eudes offer us the means of honouring in spirit and in truth the diverse states of Jesus in the Holy Eucharist.

2. *As an Exercise of the Presence of God.*—The exercise of the presence of God may be practised in several ways, but the soul trained in the school of the Blessed Jean Eudes desires to make her dear Saviour the only object of her thoughts, of her desires, of her affections, the sole end of her actions, her centre, her paradise, her all; she desires to withdraw into Him, as into a place of refuge—in a word, she desires to abide with Him at all times. The Elevations show her where Jesus dwells, what He is, what He is doing. She is thus able to follow Him into all His dwelling-places, and unite herself to all His actions.

We find in a page of Father Faber a résumé of these Elevations: "Let us offer to the Father all the unspeakable worship which our Lord's mystical life in the Blessed Sacrament is offering Him from a thousand thousand tabernacles; the poverty, the humiliation, the obedience to His priests, and zeal for souls; the refraining of His senses, the endurance of sacrileges, the patient love, the miraculous manifestations of that hidden life. Or, again, we may draw upon the past. There is the act

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of love in the moment of the Incarnation, the imprisonment for nine long months in Mary's blessed womb, the virtues practised there, and the world governed from thence. There is the Nativity and the mysteries of the first twelve years, Bethlehem, Egypt, Nazareth, and Jerusalem—all they mean and contain of the unfathomable humiliations of the Incarnate Word, and of His inexpressible love for Mary and for men. There is the hidden life at Nazareth, the hiddenness of the Omnipresent, the obedience of the Omnipotent, the poverty of the All-rich, the fatigue of the Great Creator, the prayer of God, the love for Joseph, the sanctification of Mary, the merits and the satisfactions and the complacency of Angels, of Mary, and of God in the wonders and virtues of those eighteen years. There is the three years' ministry, the baptism by John, and the fasting in the wilderness, His way with His disciples, His way with sinners, the contradictions He encountered, the sermons He preached, the miracles He wrought, the weariness He endured. Then we come to the shore of the illimitable sea of His most dear Passion, the seven journeys, the five trials, the seven words; and beyond that we have the Risen Life, the various apparitions—especially that first one to His Mother . . . and then the admirable pomp of His Ascension. . . . All these are at our disposal for intercession, and we may well believe they will have special efficacy when suited to the sacred seasons of the year—all except the Passion, which has all seasons for its own." *

I. OF THE THREE DAYS OF THE WEEK WHICH WE SHOULD SPEND WITH PARTICULAR DEVOTION.

Amongst the days of the week there are three in particular which deserve our attention, and which we should spend with special devotion and attachment to God.

The first of these is Monday. We should consecrate it in honour of the first day of the life of Jesus on earth. On this day we should form the desire of beginning a new life for our Lord and of spending the working week holily in His service.

"All for Jesus," Ch. V.

The second is Friday, dedicated to the last day of the life of Jesus on earth. We should consider and spend it as if it were the last day of our life.

The third is Saturday, which is devoted to honouring the life of Jesus and the life of Mary His Mother. For this reason we should, on this day, fulfil our duty to the Blessed Virgin with particular care and affection, and try to atone for the negligences of which we have been guilty during the week, towards her, and towards her Son. It is a good thing, too, at the end of this day to honour the Blessed Virgin in the last hour and the last minute of her life, and to offer to her the last hour and the last moment of our life.

II. HOW WE MAY HONOUR THE LIFE OF JESUS EACH WEEK.

In order to spend holily all the other days of the week, together with those of which we have just been speaking, it is well to dedicate each day to some part of the life of Jesus, so as to honour it in a special way and to imprint it in ourselves by meditation and by imitation. In fact, as, according to the saying of the Apostle, "in Adam we are all dead, but alive in Jesus Christ"; and as "Jesus Christ is our Life"; we have no right to live on the earth unless it be with the life of Jesus Christ; and God leaves us here only that we may labour to destroy in ourselves the guilty life of the old Adam, and to establish in ourselves the holy and divine life of Jesus.

For this reason our chief exercise should be to contemplate, adore, and imitate the life of Jesus, so that, by this means, we may mould ourselves into a perfect copy of this same life.

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To help you, I suggest a meditation for each day of the week, of which you may make use to honour the different stages of the life of Jesus.

SUNDAY.

ON THE DIVINE LIFE WHICH JESUS ENJOYS FROM ALL ETERNITY IN THE BOSOM OF HIS FATHER.

1. O Jesus, my Lord and my God, I contemplate, adore, and glorify Thee in the divine life which Thou hast enjoyed from all eternity in the bosom of Thy Father, before Thine Incarnation in the pure womb of Thy Mother. Oh ! how holy, pure, divine, and admirable is this life ! How filled is it for Thee with glory, grandeur, and delight ! Oh, how do I rejoice to contemplate Thee thus, living, from all eternity, a life so perfect, so marvellous, and so full of content ! Be Thou blessed, O Father of Jesus, for having bestowed such a life on Thy beloved Son ! O Jesus, I offer Thee all the glory, love, and praise that Thou receivest from Thy Father and Thy Holy Spirit, during all the eternity of Thy divine life.

2. O Jesus, as I contemplate Thee in Thy divine, eternal life, I see that the chief occupation of Thine eternity is to contemplate, glorify, and love Thy Father ; to refer and give Thyself to Him as to Thy source ; to refer and give to Him Thy being, Thy life, all Thy perfections, and all that Thou wilt ever be, as a gift which Thou hast received from Him, which Thou desirest to use for His glory and for His love ; and to render Him a praise and a love worthy of Him. Blessed be Thou, O Jesus, for all these things. O most love-worthy Father, how rejoiced I am to see Thee thus loved

and glorified by Thy Son ! I offer Thee all this love, all this glory, which Thou didst receive from Him during all the eternity of the divine life which He enjoyed with Thee before His Incarnation.

3. O good Jesus, Thou hast employed all Thy divine life for me. For, from all eternity Thou thinkest of me, Thou lovest me, Thou offerest me to Thy Father, and Thou offerest Thyself to Him to come down one day to earth and to become Incarnate, to suffer and to die for love of me. O beloved Jesus, Thou lovest me from all eternity, and I know not whether I have even begun to love Thee as I ought. Forgive me, O my Saviour. Oh ! let me live henceforward only to love Thee, now and throughout eternity !

MONDAY

ON THE FIRST MOMENT OF THE LIFE OF JESUS IN TIME.

1. O Jesus, I adore Thee at the moment of Thine Incarnation, which is the first moment of Thy temporal and suffering life. I honour all the marvels which were accomplished in Thee at that moment. Oh, what great things were accomplished in Thee and by Thee at that blessed moment—with regard to Thy Father, to Thy Holy Spirit, to Thy sacred Humanity, and to Thy blessed Mother ! What thoughts, what affections, what love, what a cleaving of Thy holy soul to Thy Father at that instant, to adore and glorify Him, to sacrifice Thyself wholly to His glory, and to fulfil His Will ! O good Jesus, I honour these first thoughts and these first acts of adoration, of

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oblation, of love and praise toward Thy Father. Oh, how grandly and divinely didst Thou glorify and love Him! Of a truth, Thou didst render Him infinitely more honour and love in this one instant, than all Angels and men rendered to Him in the five thousand years which preceded Thine Incarnation, or that they will render Him in all eternity. O Father of Jesus, what joy for my soul to see Thee thus loved and glorified by Thy Son! O Jesus, be for ever blessed, loved, and adored, for the honour and love which Thou gavest Thy Father in this blessed moment of Thine Incarnation.

2. O Jesus, considering Thee in this mystery, I see, by the light of Faith, that Thou hadst high purposes with regard to her in whom it was accomplished, and that Thou didst perform in her, great and wondrous things. O Jesus, I honour Thy first thoughts, the first words of love Thou didst utter, and the first effects of grace, of light, and of eminent holiness which Thou didst produce in Thy blessed Mother at the moment of Thine Incarnation. I honour also the first words of adoration, praise, and love uttered by such a Mother to such a Son. I bless Thee, O Jesus, for all the marvels Thou didst work in Thy divine Mother by this admirable mystery.

And blessed be thou, O Mother of Jesus, for all the glory thou didst render thy Son in this same mystery. Unite me, I beseech thee, to all the love and honour which thou didst offer Him in this first moment of His life, and make me a partaker of the love thou bearest Him, and of the zeal thou hast for His glory.

3. O most love-worthy Jesus, at the same moment in which Thou didst raise Thyself to Thy Father

in Thine Incarnation, Thou didst also abase Thyself to me. At the same moment in which Thou didst begin to think of Him, to refer Thyself to Him, and to love Him, Thou didst begin also to think of me, to give Thyself to me, and to love me. At the same moment in which Thou didst begin to live, Thou didst begin to live for me, to prepare and acquire for me very great graces, and to purpose great things for me. For at that moment Thou didst conceive a great desire to form in me the image of the mystery of Thine Incarnation, and to become, in a way, incarnate in me—that is to say, to unite Thyself to me, and to unite me to Thee, corporally, and spiritually, in the closest way, by Thy holy Grace and by Thy divine Sacraments; to fill me with Thyself, to form and establish Thyself in me, so as to live and reign in me perfectly. Oh, what goodness! Oh, what love! I bless and thank Thee infinitely, O good Jesus. May all Thy mercies and all the marvels Thou hast performed for the children of men bless Thee eternally! I humbly ask Thy pardon for the hindrances I have, in the past, placed in the way of the accomplishment of these high purposes which Thou hast deigned to have with regard to me. Do not permit me to do so in the future, for I desire, henceforward, to destroy in me, cost what it may, all that is opposed to Thy holy Will. My Jesus, grant me grace and strength to fulfil this purpose, I beseech Thee.

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TUESDAY.

ON THE HOLY CHILDHOOD OF JESUS.

1. O great and admirable Jesus, Thou wast not content to become Man for love of men, but Thou didst will also, to become a little Child, and to subject Thyself to all the humiliations and weaknesses of childhood, in order to honour Thine eternal Father in all the stages of human life. Blessed be Thou, O good Jesus, for this abasement of Thyself ! May all Thy Saints and Angels bless Thee eternally ! O most love-worthy Child, I offer Thee the condition of childhood through which I have passed, beseeching Thee most humbly, by the virtue of Thy holy Childhood, to efface all that was evil and imperfect in my childhood, and to grant that that period of my life may be an eternal homage to Thy most adorable Childhood.

2. O divine Jesus, contemplating Thee in Thy holy Childhood, I see that Thou art not idle, but that Thou performest great things : with regard to Thine eternal Father, for Thou art ceaselessly occupied in contemplating, adoring, and loving Him ; with regard to Thy blessed Mother, showering down upon her an infinity of grace and blessing ; with regard to S. Joseph, to the little S. John Baptist, and to the other Saints with whom Thou didst converse in Thy Childhood, producing in them wondrous effects of light and holiness. I adore, bless, and love Thee in all these Thy divine employments, and in all the marvellous effects of Thy divine Childhood. I offer Thee all the honour and love Thou hast received during Thy Childhood, from Thy Father, from Thy Holy Spirit, from Thy blessed Mother, from S. Joseph,

from S. John Baptist, from S. Gabriel, and from the other Saints and Angels belonging specially to Thy divine Childhood.

3. O most love-worthy Child, I adore in Thee all the thoughts, the purposes, and all the ardent love which Thou hadst for me, when Thou wast in this state. For Thou didst think of me, Thou didst love me continually ; and from that time Thou hast had a great desire to implant in me a condition of holy and sacred childhood, that I may imitate and honour the gentleness, simplicity, humility, the purity of body and mind, the obedience and innocence of Thy holy Childhood. O my Jesus, I give myself to Thee that Thou mayst accomplish in me this purpose and this desire. And, to this end, I will henceforth endeavour, by the help of Thy grace, which I pray for with all my heart, to become gentle, humble, simple, pure, obedient, without gall, bitterness, or malice, like a child, in order, by this means, to honour Thy most adorable Childhood.

WEDNESDAY.

ON THE HIDDEN AND LABORIOUS LIFE OF JESUS.

1. O Jesus, although Thou hadst so many, and so great things to say and to do on earth ; though Thou mightest have converted so many souls, worked so many marvels, and done so much good by Thine example and Thy holy preaching ; yet Thou didst not will at first to hold converse with men, but Thou didst lead a hidden and unknown life on earth till the age of thirty years, doing nothing ostensibly during this time which might

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make Thee known. On the contrary, Thou didst remain hidden in Thy Father, in Whom Thy mind, Thy heart, Thy desires, and Thine affections were unceasingly centred. And Thou didst do this in order to honour the hidden life which Thou livest from all eternity in the bosom of Thy Father; and also to teach us how agreeable to Thee are solitude and retirement, for, of the thirty-three years Thou didst pass on earth, Thou didst spend thirty in retirement and solitude, and only three in conversing with mankind. I bless Thee, O Jesus, for all the glory Thou didst render to Thy Father, during these thirty years of Thy hidden Life. Grant me, in honour of this hidden, solitary Life, to love henceforth solitude and retirement, both exterior and interior. Withdraw me and hide me in Thee. Draw my spirit into Thy Spirit, my heart into Thy Heart, my life into Thy life. For my part, I desire, henceforward, by the help of Thy grace, to labour to withdraw myself by thought and by affection into Thee, O my Jesus, as into the place of my refuge, into my centre, my element, and my paradise, outside of which is only hell and perdition. I desire to abide always in Thee, according to the commandment Thou hast given me: "Manete in me" (S. John xv. 14)—that is to say, in Thy Love, in Thy feelings and inclinations—and never to leave Thee more.

2. O great and admirable Jesus, Thou didst will to lead a life, unknown and despised, a life mean and abject in the sight of men, a poor, laborious, and suffering life, bearing the name, and practising the trade, of a carpenter, in order to teach us in the first place, by Thine example, what Thou hast since taught is by Thy Word—*i.e.*,

“Quod hominibus altum est, abominatio est ante Deum”—“That which is great in the sight of men is abomination in the sight of God” (S. Luke xvi. 15).

O Jesus, imprint this truth deep in my mind, and engrave in my heart a profound hatred and horror of all glory, praise, grandeur, and vanity, of all which dazzles the sight of man, together with a deep love of all lowness, abjectness, and humiliation.

3. O Jesus, Thou art God as Thy Father is God, and Thou art, with Him, one only God; Thou sharest His power and His labours, Thou hast created and Thou preservest, Thou rulest with Thy Father this great universe. From all eternity Thou dost produce with Him a God and a divine Person Who is the Holy Spirit—co-equal with Thy Father and with Thee. Nevertheless, when I consider Thee in Thy hidden and laborious life on earth, I see Thee subjecting Thyself to all the commonest and meanest needs of human life, such as eating, drinking, sleeping, working, earning Thy bread by the labour of Thy hands and the sweat of Thy brow, and to all the other actions and necessities of the life of man. But what fills me with consolation and astonishment is, that Thou art not less great or less admirable in these little things, than Thou art in the great. For by these mean and common actions, Thou renderest infinite glory to Thy Father, because Thou performest all Thine actions, O Jesus, even the smallest and most ordinary, not with common and ordinary dispositions, but with infinite Love for Thy Father and for us. Thus hast Thou merited and acquired, by the virtue of Thy holy actions, a peculiar grace for all our actions to

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enable us to perform them holily. This is why we can, and we should, perform them all holily ; otherwise we render vain and useless the grace Thou hast acquired for us to this end. Do not permit it to be thus, O good Jesus. Grant me, I beseech Thee, this grace, which Thou hast acquired for me by Thy holy actions, that I may perform mine holily. This is my desire and my resolution. Grant me grace, I beseech Thee, to put it into practice, and grant that, henceforward, I may offer Thee all my actions, even the smallest, in honour of Thine, and that I may perform them, as far as possible, with the same intentions and dispositions, as Thou hadst in performing Thine.

THURSDAY.

ON THE LIFE OF JESUS ON EARTH AND ON HIS LIFE IN THE EUCHARIST.

1. O most love-worthy Jesus, Thou art living, reigning, and conversing, from all eternity, with Thy Father and with Thy Holy Spirit. Ah ! how sweet and delicious to Thee is this converse ! What glory, what love, what praise, dost Thou thus receive from Thy Father and Thy Holy Spirit ! Nevertheless, Thou didst will to come out from the bosom of the Father, in order to come down to earth, and to converse, eat and drink, familiarly and visibly, not only with Thy holy Mother, with S. Joseph, with Thy holy Apostles and disciples, but also with sinners, from whom Thou receivedst naught but outrage and indignity.

And Thou hast willed to act thus :

(1) In order to honour, by the converse Thou

hadst with Thy blessed Mother and with Thine Apostles and disciples, the holy and divine converse which Thou hast with Thy Father and Thy Holy Spirit throughout eternity.

(2) In order to deliver us, by the suffering Thou hast endured in conversing with sinners, from the penalty we have incurred for our sins : the being condemned for ever to the society of devils ; and to make us worthy to live eternally in the society of Thy Saints and Angels, of Thy blessed Mother and of the three divine Persons.

(3) In order to testify to us how true it is that " Thy delight is to be with the children of men."

(4) In order to acquire for us, by the merit of Thy life of converse with mankind, the grace we need in order to converse holily with one another.

(5) In order that Thy conversation, all holy and all divine, may be to us a model for our intercourse with our neighbour.

2. I adore Thee, O Jesus, and I bless and love Thee for all these reasons. I adore Thee in Thy public life, which lasted from the age of thirty till Thy death. I adore Thee in all that Thou didst and sufferedst during that time—that is to say, in all Thy actions, words, preachings, miracles, journeys, labours, fatigues ; and in all Thy thoughts, feelings, purposes, affections, and dispositions. I bless Thee, a thousand times, for all the glory Thou hast rendered Thy Father in all these things. I offer Thee all the love and honour which were offered Thee during Thy life of human converse, by all the Saints who conversed with Thee. I offer Thee also, all the conversations which I have had, and shall ever have, with my neighbour, in homage to Thine, and I beg Thee to grant that they may

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be all consecrated to the glory of Thy life of converse with mankind.

3. O Jesus, I adore in Thee the holy and divine dispositions with which Thou hast conversed with men. Oh ! with what humility, charity, gentleness, patience, modesty, detachment from all created things, and application of Thy mind to God, hast Thou conversed ! O my Saviour, I desire, henceforth, to converse with my neighbour with these same dispositions. But, alas ! how far am I from doing so ! and how often have I offended in this way in the past ! Pardon me, and give me, I pray Thee, these holy dispositions.

4. O Lord, Thou wast not content to live and converse with us during the time of Thy mortal life, but, when Thou wast on the point of ascending into Heaven, Thine unquenchable love for us, and the extreme desire Thou hadst, to prove to us how true it is, that Thy delight is to be with us, caused Thee to find an admirable means for remaining always with us, and even for taking up Thine abode with us, and for giving Thyself to us, with all the treasures and marvels which are in Thee. And this means is the divine Eucharist, the epitome of Thy marvels, and the most sublime proof of Thy love for us. O Love ! O Goodness ! why am I not all transformed into love and praise for Thee ! O Jesus, pardon me, I beseech Thee, the misuse I have made in the past of a grace so great ; and grant that, for the future, I may make a better use of this divine Sacrament, and that, as Thou dost take delight in being with me, so I may find all my joy in conversing with Thee, in thinking of Thee, and in loving and glorifying Thee.

FRIDAY.

ON THE SUFFERINGS AND ON THE DEATH OF
JESUS.

I. O Jesus, Thou art the love and delight of God and of the Angels; and of the whole universe. Thou art the God of consolation, the Source of all joy and gladness, joy and blessedness itself. Nevertheless, when I look on Thee in Thy mortal life, and especially in the last day of that life, I see that Thou art the object of the wrath and of the persecution of Heaven, of earth, of hell, of God, of men, and of all created things. I see that all things league themselves together against Thee, and do their utmost to make Thee suffer; and that Thou art, as it were, a mark, exposed to all kinds of contradiction and outrage. I see Thee so full of suffering, bitterness, and torture in all parts of Thy Body and of Thy Soul, that Thou seemest to be all pain and suffering. This is why Thy prophet calls Thee the Man of Sorrows—"Virum dolorum." Oh! my sweet Jesus, what hath reduced Thee to so pitiful a state? It is Thy goodness, my Saviour, it is the excess of Thy love. O my sweet Love, I adore, love, and bless Thee in all Thy sufferings of body and of mind; above all, I adore in Thee the holy and divine dispositions with which Thou hast suffered. Oh! with what submission to the will of Thy Father; with what a humbling of Thy holy soul at the view of the sins of the whole world with which Thou wast laden; with what love for us; with what patience and gentleness towards Thine enemies, didst Thou bear Thyself in the midst of Thy sufferings! Ah! what shame for me to see my Jesus enduring

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such sufferings, and enduring them with such dispositions, and to see myself so sensitive to the slightest vexation, and so devoid of similar dispositions ! O good Jesus, I give myself to Thee to suffer with Thee all it shall please Thee to inflict, and I offer Thee all that I have suffered, and all that I shall suffer, during all my life. Unite, I pray Thee, my sufferings and my labours to Thine ; bless them with Thine ; make use of them as of Thine, to glorify Thy Father and to honour Thy holy Passion and to make me a sharer in the love, the humility, and in the other dispositions with which Thou hast suffered.

2. O most love-worthy Jesus, Thou hast endured the torments of the Cross and of death with such love for Thy Father and for us, that Thy Holy Spirit, speaking in the Holy Scriptures of the day of Thy Passion and of Thy death, calls it the day of the joy of Thy heart, to show us that Thou didst find Thy joy and content in suffering. O my Saviour, grant me also, in imitation of Thee, to find my joy and paradise in this world, in trouble and labour, in contempt and in suffering, for it is by this means that I can render Thee the more of glory and of love. Imprint these dispositions in my soul, and engrave in my heart a profound hatred of earthly delights and pleasures, and a special love for labour and suffering.

3. O Jesus, I contemplate Thee, and I adore Thee, suffering and dying on the Cross. I adore the mysteries which were accomplished in Thee in the last moment of Thy life : Thy last thoughts, words, actions, and sufferings ; the last use Thou madest of the senses of Thy Body and the faculties of Thy Soul ; the last effects of grace which Thou

didst produce in the soul of Thy blessed Mother, and in the other holy souls who were at the foot of Thy Cross ; Thy last acts of adoration and love to Thy Father ; the last feelings and the last dispositions of Thy Heart and Soul ; and, finally, Thy last breath. I offer Thee the last moment of my life, in honour of the last moment of Thy most holy life. Bless it, O Jesus, my Saviour, sanctify it by Thine ; unite it to Thine ; make me a sharer in the holy and divine dispositions which Thou hadst in dying. Grant, I beseech Thee, that all in me may render homage to Thy last dispositions, and that my last breath may be consecrated to the honour of Thy last breath, and that it may be an act of most pure and most perfect love to Thee.*

* It is a devout custom amongst Christian people to make the Way of the Cross on the Friday of each week. The Blessed Jean Eudes does not recommend anywhere this devout exercise. Here is a little method drawn up for the use of children, and which has been adopted by a large number of grown-up people. The method is in absolute conformity with the mind and teaching of the Blessed Jean Eudes.

It suffices to look attentively at the picture of each station, reflecting how much Jesus suffered for us. At each station one repeats the following invocations :

First Station.—Jesus, condemned to death, I believe in Thee ;

Jesus, condemned to death, I hope in Thee ;

Jesus, condemned to death, I love Thee ;

Jesus, condemned to death, forgive me my sins ;

Jesus, condemned to death, have mercy upon me.

Second Station.—Jesus, laden with the Cross, I believe in Thee, etc.

Third Station.—Jesus, falling for the first time, I believe in Thee, etc.

Fourth Station.—Jesus, meeting Thy Mother, I believe in Thee.

Fifth Station.—Jesus, aided by Simon of Cyrene, I believe in Thee, etc.

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SATURDAY.

ON THE LIFE OF JESUS IN MARY, AND OF MARY IN JESUS.

I. O Jesus, only-Begotten Son of God, only Son of Mary, I consider and adore Thee, living and reigning in Thy most holy Mother, being and doing all things in her. For, if it be true, according to the saying of the Apostle, that *Thou art all, and dost all in all things*, still more is it true of Thy most holy Mother. Thou art her life, her soul, her heart, her spirit, her treasure. Thou art in her, sanctifying her on earth, glorifying her in Heaven. Thou art in her, accomplishing greater wonders, receiving greater glory, in her and through her, than in all other creatures of Heaven and earth. Thou art in her, endowing her with Thy qualities and Thy perfections, with Thy inclinations and dispositions; imprinting in her a most perfect image of Thyself, of all Thy states,

Sixth Station.—Jesus, consoled by S. Veronica, I believe in Thee, etc.

Seventh Station.—Jesus, falling for the second time, I believe in Thee, etc.

Eighth Station.—Jesus, consoling the daughters of Jerusalem, I believe in Thee, etc.

Ninth Station.—Jesus, falling for the third time, I believe in Thee, etc.

Tenth Station.—Jesus, stripped of Thy clothing, I believe in Thee, etc.

Eleventh Station.—Jesus, nailed to the Cross, I believe in Thee, etc.

Twelfth Station.—Jesus, dying on the Cross, I believe in Thee, etc.

Thirteenth Station.—Jesus, taken down from the Cross, I believe in Thee, etc.

Fourteenth Station.—Jesus, laid in the sepulchre. I believe in Thee, etc.

mysteries, and virtues ; and making her like Thee, so that whoever sees Jesus, sees Mary, and whoever sees Mary sees Jesus. Blessed be Thou, O Jesus, for all Thou art, and all Thou dost, in Thy most holy Mother. I offer Thee all the delight, all the love, all the glory, Thou hast ever had, or ever will have, in her.

2. O Mother of Jesus, I honour and revere thee in the most holy and most admirable life that thou hast in thy Son Jesus—a life adorned with all kind of virtues and of perfection ; a life of which one single instant is dearer to God than all the lives of Angels and men ; a life which renders more honour and more love to God than all other lives of Heaven and earth ; a life which is no other than the life of Thy Son Jesus, which He communicates to thee, in a special and ineffable manner. Blessed be thou, O holy Virgin, for all the honour which thou hast rendered to thy beloved Son during thy whole life. I offer thee my life, O Mother of life and of grace, and I consecrate it wholly in honour of thine, and I beseech, with all my heart, thy Son Jesus, God of life and of love, by His great goodness, to grant that my life may render an unceasing and eternal homage to His most holy life and to thine.

3. O Jesus, God of my life and of my heart, Thou hast a very great desire to live in me and to make me to live a holy and heavenly life in Thee. Pardon me, I beseech Thee, all the hindrances I have hitherto placed, by my sins and by my infidelity, in the way of the accomplishment of this desire. Destroy in me the corrupt and depraved life of the old Adam ; establish in me Thy holy and perfect life. Live fully in my spirit, in my

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heart, and in my soul ; accomplish therein all Thou desirest for Thy glory ; love and glorify Thyself in me as it pleaseth Thee. O Mother of Jesus, obtain for me, I beseech Thee, from thy Son, the fulfilment of this my desire.

ANOTHER MEDITATION FOR SUNDAY.

ON THE GLORIOUS LIFE OF JESUS IN HEAVEN SINCE HIS RESURRECTION AND ASCENSION.

I. O Jesus, having considered and adored Thee, in Thy mortal and suffering life, in the agony of Thy Cross, in the shadow of death, and in the dust of the sepulchre, I desire now to contemplate and adore Thee in the grandeur, light, and bliss of the blessed and glorious life upon which Thou hast entered by Thy Resurrection, and which Thou enjoyest in Heaven in the bosom and in the glory of Thy Father since Thine Ascension—that is to say, for more than eighteen hundred years. O life of my Jesus, immortal and impassible life, wholly free from all the miseries and necessities of earth to which Thou wast subject before Thy Resurrection ; life wholly hidden and absorbed in the Godhead ; life of love, of most pure love ! For Jesus, in His glorious life, has no other employment than that of loving His Father, of loving blessing, and glorifying His Father for us, of offering us to His Father, and of interceding for us with His Father. O life most holy, most pure, and most divine ! O life full of unspeakable joy and happiness ! O life enjoying the fulness of glory, grandeur, and felicity which is in God ! O my sweet Jesus, what joy for my heart to see Thee living such a life ! Oh ! blessed for ever be

Thy most loving Father for having bestowed on Thee this life !

2. O love-worthy Jesus, not only art Thou living Thyself, with a glorious and blessed life, but Thou dost live also in all the Saints and Angels who are with Thee in Heaven. For it is Thou Who art living in them, Who dost communicate to them Thy glorious and immortal life, and Who art glorious and blessed in them. It is Thou Who art all, and Who workest all things in them, according to the witness of the Apostle : " Omnia in omnibus (1 Cor. xiii. 6 ; Eph. i. 23). It is Thou Who dost adore, praise, and love Thine eternal Father and Thyself in them and by them. Blessed be Thou for all these things, O good Jesus. I offer Thee the glorious and blessed life of all the inhabitants of Heaven, together with all the love and praise which they render, and will render eternally, in homage to the blessed and glorious life which Thou hast in Thyself. And I pray all Thy Saints and Angels to love and glorify Thee for me, and to unite me with all the love and glory which they render Thee, and will render Thee everlastingly.

3. O most love-worthy Jesus, I know that, as Thou dost love me infinitely and as Thou dost desire most ardently, because of the zeal Thou hast for Thy glory, to be perfectly loved and glorified in me ; so also, Thou hast an infinite desire to draw me to Thee in Heaven, so that Thou mayest live in me perfectly, and establish in me fully, the kingdom of Thy glory and of Thy love. For Thou canst not live and reign perfectly in me whilst I am on earth. This is why, my Saviour, I desire no longer to live on earth, save to sigh and to long for Heaven, Heaven ! O Heaven !

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how desirable art thou, how worthy of love !
Ah ! God of Heaven, when shall I behold Thy holy face ? Ah ! when wilt Thou live in me wholly ?
When shall I love Thee perfectly ?

O life of earth, how hard thou art, how intolerable ! O God of my life and of my heart, how long and how cruel is this life, in which Thou art so little loved and so often offended.

ELEVATION TO JESUS IN ALL THE MYSTERIES OF HIS LIFE.

O Jesus, my Lord, prostrate at Thy feet, I offer myself to the might of Thy divine Spirit and of Thy holy love ; and by the immense virtue of this Spirit and in the infinite greatness of this same love, I adore, glorify, and love Thee in Thyself, and in all the mysteries and in all the stages of Thy life.

I adore Thee in Thy divine life, which Thou hast lived from all eternity in the bosom of Thy Father.

I adore Thee in the temporal life which Thou hast lived on earth for thirty-three years.

I adore Thee in the first moment of this life ; in Thy holy Childhood ; in Thy hidden and laborious life ; in Thy life of converse with mankind, when Thou didst walk visibly on the earth ; in the life which Thou still hast with us in the Holy Eucharist.

I adore Thee in all Thy sufferings, bodily and mental, and in the last moment of Thy life of pain.

I adore Thee in Thy glorious and blessed life, which Thou hast lived in Heaven for eighteen hundred years.

I adore Thee in the life Thou livest in Thy

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most holy Mother, and in all Thy Angels and in all Thy Saints, both in Heaven and earth.

And, in general, I adore, love, and glorify Thee in all the other mysteries and marvels which are comprised within the immense extent of Thy life, divine, temporal, and glorious.

I bless Thee, and I give Thee infinite thanks, for all the glory which Thou hast rendered, and wilt for ever render, to Thy Father, by all the conditions of Thy life.

I offer Thee all the love and honour which Thou hast received, and wilt receive eternally, in all Thy states and mysteries, from Thy Father, from Thy divine Spirit, from Thy holy Mother, from all Thy Angels and from all Thy Saints, beseeching them most humbly to love and glorify Thee for me, in every way which is possible, and which conduces to Thy glory.

ELEVATION TO JESUS, TO CONSECRATE TO HIM
ALL THE STAGES OF OUR LIFE.

I give myself to Thee, O Jesus, and I beseech Thee to come into my heart, and to imprint therein a perfect resemblance of Thyself, of Thy life, of Thy mysteries, of Thy qualities, and of Thy virtues.

Come, O Lord Jesus, come into my heart, to destroy therein all that is not Thee, to establish Thyself therein perfectly, to be all, and do all, therein, in order that my whole being, my life, and all that belongs thereto, may be wholly consecrated to the honour of Thy sovereign life. That my birth—in the order of nature and of grace—that my childhood, my youth, my life among men, my sickness, my death, my burial, and, in

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general, all the stages of my mortal and immortal life, may be acts of homage to Thy birth, to Thy childhood, to Thy youth, to Thy public life, to Thy dying, to Thy death, to Thy burial, and to all the other stages of Thy temporal and eternal life. That all my thoughts, all my words, and all my actions, may do honour to Thy thoughts, words, and actions. That all the steps I take, all my labours and sufferings, may render homage to the steps Thou hast taken on the earth, to Thy labours and Thy sufferings. That all the powers of my soul, all the members and all the senses of my body, may be dedicated in honour of the powers of Thy soul, and of the members and senses of Thy divine Body. In short, that all that has been, all that is, and all that shall be, in me, may be an unceasing and eternal act of adoration, praise, and love for Thee.

O Lord Jesus, come into my heart, in order to live and reign in it absolutely, to love and glorify Thyself worthily, to accomplish the purposes of Thy goodness, to complete the work of Thy grace, to establish therein for ever the kingdom of Thy glory and of Thy pure love. “Veni, Domine Jesu, veni in plenitudine virtutis tuæ, in sanctitate Spiritus tui, in perfectione mysteriorum tuorum, et in puritate viarum tuarum. Veni, Domine Jesu.”

Come, Lord Jesus, come into my heart; come in the fulness of Thy strength, in order to destroy therein all that is displeasing to Thee, and to accomplish therein all Thou desirest for Thy glory. Come, in the holiness of Thy Spirit, to detach me wholly from all that is not Thee, to unite me perfectly to Thee, and to guide me holily in all my actions. Come, in the perfection

of Thy mysteries—that is to say, to accomplish in me that which Thou desirest to accomplish by Thy mysteries, to govern me according to the spirit and the grace of Thy mysteries, to glorify, accomplish, and perfect in me Thy mysteries. Come in the purity of Thy ways—that is to say, in order to fulfil in me, at whatever cost, and without sparing me, all the purposes of Thy pure love ; to lead me in the straight paths of this pure love, not permitting me to deviate from it to right or to left, and not yielding in aught to the inclinations of my corrupt nature and of my self-love. Come, O Lord Jesus.

III. ON DEVOTION TOWARDS THE BLESSED VIRGIN : HOW WE SHOULD HONOUR JESUS IN MARY, AND MARY IN JESUS.

The devotion for the most holy Virgin Mother of God is so pleasing to her Son, is so highly to be recommended, so dear and so familiar to all true followers of Christ, that it is not necessary to enjoin it on those who desire to live as good Christians.

I would, therefore, merely say that we ought not to separate what God has united in a union so perfect. Jesus and Mary are so closely bound one to the other that whoever sees Jesus sees Mary ; whoever loves Jesus, loves Mary ; whoever has devotion for Jesus, has devotion for Mary. Jesus and Mary are the two chief foundations of the Christian Religion, the two living sources of all our blessings, the two objects of our devotion, and the two objectives on which we should fix our eyes, in all our actions, and in all our exercises of devotion. He who has no devotion for the Mother of Jesus Christ and of all Christians, is

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himself no true Christian. Thus S. Anselm and S. Bonaventure assert that it is impossible that those who are not loved by the Mother of Jesus should be partakers with Jesus Christ ; as, on the other hand, it is impossible that those should perish, whom she regards with favour.

As we are to continue the virtues, and reproduce in ourselves the feelings of Jesus, so we should also continue and reproduce in ourselves the feelings of love, filial piety, and devotion, which this same Jesus had with regard to His Mother. Now, He loved her most perfectly, and honoured her most supremely ; choosing her for His Mother ; giving Himself to her as her Son ; taking from her a new life ; linking Himself to her by the closest of ties ; becoming subject to her ; accepting from her direction in external things, during His Childhood and His hidden life ; establishing her sovereign of Heaven and earth ; glorifying her, and causing her to be glorified throughout the world.

In order to continue on earth this filial piety and this devotion of Jesus towards His most holy Mother, we should have for her a special devotion and cultus. Now, in order to honour her as God requires of us, and as she, herself, desires, we have three things to do.

1. We must consider and adore her Son in her and see and adore naught else. For it is thus that she desires to be honoured, because, of herself and by herself, she is nothing, but her Son Jesus is All in her : He is her very being, her life, her holiness, her glory, her power, and her greatness. We must give thanks to Jesus for the glory He has rendered to Himself, in her and by her. We must offer ourselves to Him and pray Him to give

us to her, and to consecrate our life and our actions in honour of her life and actions ; to make us sharers in the love she bore Him and in all her other virtues ; to make use of us in order to honour her or rather to honour Himself in her, in the manner most pleasing to Him.

2. We should honour her as the Mother of our God, and also as our Mother and sovereign Lady ; we should thank her for all the love, the glory, and the services she rendered to her Son Jesus Christ our Lord ; we should refer to her, after God, our life and our being ; we should put ourselves under her protection, and beg her to take the direction of all that concerns us ; we should give and subject ourselves to her as her slaves, imploring her to exercise full power over us, as over a thing which is wholly hers. We should beg her to dispose of us, as she shall please, for the glory of her Son ; to deign to make use of all our actions in order to honour those of her Son ; and to associate us with all the love and praise which she has ever rendered Him, and which she will render Him to all eternity.*

It is a good plan to fulfil this duty every day, and more particularly once a week, or at least once a month.

3. We can and ought to honour this incomparable Virgin : by the thoughts of our mind—considering the holiness of her life and the perfection of her virtues ; by our words—taking pleasure in speaking of her excellencies, and in hearing them spoken of ; by our actions—offering them all to

* Mary's praise is an almost boundless worship which we can offer to God. . . . Mary is the Christian's *Benedicite*. . . . Dear Mother, what a joy to us to know that thou art such praise to God.—Faber, "All for Jesus," ch. vii. 9.

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her in union with, and in homage to, hers ; by imitation—trying to reproduce in ourselves her virtues, especially her humility, her charity, her pure love, her detachment from all created things, and her all-divine purity. This last reflection should inspire us with a strong desire to avoid, fear, and dread, more than death, the least offence against purity, whether by thought, word, or act.

4. Finally, we can honour the Blessed Virgin by some prayer, by some exercise of devotion, such as the rosary—the use of which should be common to all Christians—such as the Office of the Blessed Virgin, which we should recite in union with the love and devotion which her Son Jesus has for her, and in honour of the life of her Son Jesus and of hers, and of their actions and of their virtue.

I will add yet one word : as we should honour each year a particular mystery of Jesus, so it is well to choose every year, the day of the Assumption of the Blessed Virgin, some one of the mysteries of her life, in order to honour it in a special way during the year. For this reason I enumerate here the principal ones.

IV. DEVOTION TO THE BLESSED VIRGIN : THE PRINCIPAL STATES AND MYSTERIES OF HER LIFE.

The principal states and mysteries of the life of the Blessed Virgin are : her Conception ; her abode in the blessed womb of her mother, S. Anne ; her birth ; the day on which she received the holy name of Mary—that is to say, eight days after her birth ; her Presentation in the Temple ; her holy childhood till the age of twelve ; her sojourn

in the Temple, where she served till the age of fifteen ; her marriage to S. Joseph ; the Incarnation of Jesus in her, and her elevation to the dignity of Mother of God ; the abode of Jesus in her ; her Visitation to S. Elizabeth, and her sojourn of three months with her ; her journey from Nazareth to Bethlehem ; her divine childbirth ; her Purification ; her flight into Egypt, and her sojourn there with the Child Jesus and S. Joseph ; her return from Egypt, and her sojourn at Nazareth with her Son till His thirtieth year ; all the journeys she took with her Son Jesus, following Him everywhere during His public life ; her martyrdom at the foot of the Cross ; her joy in the Resurrection and Ascension of her Son ; her life on earth, from the Ascension of her Son till her Assumption ; the Holy Communion she made during this time ; her blessed death ; her glorious resurrection ; her triumphal Assumption ; her throne at the right hand of her Son, in her character of Queen of Heaven and earth ; the glorious and blessed life she has in Heaven since her Assumption.

Elevation to the Blessed Virgin, which may be Applied to each Mystery of her Life.

O holy Virgin, I adore and honour, in every way possible, thy Son Jesus in thee ; and I honour and revere thee, as far as I can and ought, for all that thou art in Him and by Him. Particularly I honour and revere thee in the mystery of thy Immaculate Conception, of thy birth, etc. I honour all the feelings and dispositions of thy holy soul, and all that took place in thee by this mystery. Blessed be thou, O holy Virgin, for all

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the glory thou hast rendered to God in this mystery, and in all thy life.

I ask thy pardon, O Mother of mercy, for all the negligences and sins which I have committed during my life, against thee and against thy Son ; and in reparation of these offences, I offer thee all the honour and praise which has ever been rendered thee in Heaven and on earth.

O Mother of Jesus, I give myself wholly to thee ; give me, I beseech thee, to thy Son ; destroy in me, by thy merits and thy prayers, all that is displeasing to Him. Make me a sharer in thy most pure love, in thy humility, and in thy other virtues. Grant that all my life and all my actions may be devoted to honouring the life and actions of thy Son. Associate me with all the love and all the glory which thou wilt give Him eternally, and make use of my being, of my life, of all that is in me—as of a thing entirely thine—to glorify Him in the manner most pleasing to thee.

V. THE SACRAMENT OF PENANCE.

Confession.—The frequent use of the Sacrament of Penance is most necessary, most conducive, to the glory of God, and to the sanctification of Christian souls. Approach it, then, every week after a serious preparation.

1. You should kneel down at the feet of our Lord ; consider Him chiefly in the Garden of Olives, weighed down with the burden of our sins, bedewed with a bloody sweat, and plunged in unspeakable anguish.

2. Ask Him to enlighten you, that you may know and acknowledge your sins ; to inspire you with His own horror of sin, that you may detest and

avoid it in the future ; to make you sensible of the suffering it causes Him, so that you may repent of your sins.

3. After this prayer, examine yourself carefully, and endeavour to excite in yourself a real sorrow for having offended your God.

4. Present yourself at the feet of the priest, as before him who occupies the place of Jesus Christ. Go thither in the character of a criminal, guilty of high treason against God, with the firm intention of humbling yourself, and of taking the side of God against yourself.

5. After having received Absolution, be careful to thank our Lord for so great a favour, for the forgiveness of sins is a benefit superior to that which should preserve us from sickness, or from death itself.

Contrition.—Contrition is so powerful, so holy, and so admirable, that a single act of perfect contrition is capable of effacing a thousand mortal sins, did they exist in a soul. This is in what it consists :

Perfect contrition is a hatred and horror, a grief and a repentance, for the sin one has committed, because it is displeasing to God. It is, therefore, an act of our will, by which we protest to God that we desire to hate and detest our sins ; that we are grieved at having committed them ; that we renounce them, and that we mean to forsake them, not so much because it is our own interest to do so, but for the love of God. I mean, not so much on account of the harm, wrong, and injury which we have done to ourselves by our sins, but on account of the insult, the dishonour, the torment, and the cruel death which we have inflicted on our Lord by these same sins.

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It is well to notice that, in order to have a perfect contrition, it is not necessary to shed tears, or to feel deep grief for one's sins; for contrition, being a spiritual and interior act of the will—which is a spiritual power of the soul independent of the senses—one can make an act of contrition without being sensible of any grief. It is sufficient to protest to our Lord, by an act of the will, that we *will* to hate and detest our sins and to renounce them for the future because they are displeasing to Him.

Notice, also, that contrition is a gift of God and an effect of grace. This is why, though you may be perfectly aware in what it consists, and though you may employ all the strength of your mind and will to excite it in your heart, you can never obtain it unless the Holy Spirit gives it to you. But, for your consolation, be assured that He will not refuse to give it to you, if you ask it of Him, with humility, confidence, and perseverance.

ACTS OF CONTRITION.

O my most love-worthy Jesus, my will is to hate and detest my sins for love of Thee.

O my Saviour, I renounce all sin for ever because it is displeasing to Thee.

O my Jesus, my will is to hate and to abhor my sins, because of the insult and dishonour which Thou hast endured by their means.

O my God, would that I had never offended Thee, for Thou art worthy of all honour and love.

O my Lord, I desire to have all the contrition for my sins which it shall please Thee to give me.

O my God, I would that I could have in my

heart, all the grief and contrition that the holy penitents ever had for their sins.

O good Jesus, make me to share the grief which Thou hast for my sins ; for I desire to have the same grief that Thou hast, as far as is possible.

O Father of Jesus, I offer Thee the contrition and the penitence which Thy beloved Son had for my sins.

O most love-worthy Jesus, grant that I may detest and abhor my sins, because they were the cause of Thy torments, and of the death Thou didst suffer on the Cross.

O my God, I desire to hate my sins, as Thy Saints and Angels hate them.

O my God, I desire to hate and detest my sins, as Thou dost hate and detest them.

VI. INDULGENCES.

Opportunities of gaining Indulgences frequently present themselves. Now, most Christians are content to seek in this practice, only the exemption from the penalty due to their sins, without any other motive than their own self-interest, and this prevents them from gaining them in a perfect manner, and from glorifying God by this means according to His purpose. It is, therefore, useful that you should propose to yourself the intentions and dispositions you should have, in order to gain indulgences in a perfect manner and for the pure glory of God.

I. Adore the great love which leads God to accord you the favour of Indulgences. The great love which God has for us inspires in Him a very great longing to have us wholly His ; and as He knows that the punishment, which we have

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merited on account of our sins, will delay the accomplishment of this desire by keeping us in Purgatory, if they are not expiated in this life, He accords us Indulgences, which is the shortest and easiest way of expiating them. Offer yourself, therefore, to Him in order to gain them, not so much from self-interest, as in order to fulfil His desire. Do all that is prescribed for gaining them, in honour of, and in union with, the most pure love which impels God to grant them to you.

2. Adore the deep love of Jesus which led Him to acquire for you these Indulgences ; you should look upon them as one of the fruits of the Cross and Passion of Jesus, and as something which has cost Him dear, for He acquired them at the cost of His Blood and His death. It is for this reason you must desire to gain them, so that the Son of God may not be deprived of the fruit and of the effects of His Cross, and so that a benefit which cost Him so dear may not be lost, and may not be vain and useless to you.

3. Adore the divine Justice, to which you are a debtor for the penalty due to your sins, and desire to gain Indulgences, not so much that you may be freed from this penalty, as that the Justice of God may be satisfied and glorified by this means.

4. It is well, too, to adore all the purposes which God has with regard to our souls from all eternity. For God has purposed, from all eternity, to establish us in a high state of grace on earth, and of glory in Heaven. But we have put many obstacles in the way of the accomplishment of His purpose, by our sins. No doubt these sins are pardoned as regards their guilt, but we have made ourselves unworthy of receiving many graces which God would have accorded us, if we had not thus hindered

His purpose. Now He desires, by means of Indulgences, to wipe out this unworthiness and to take away these obstacles to His purpose which sin has placed in our souls. He desires to put us into a fit state for receiving these graces, which He longs to bestow on us, in order thus to accomplish His purposes. Let us therefore desire to gain Indulgences, not so much in order to be freed from the pains of Purgatory, as in order that God may not be deprived of the fulfilment of the purposes which He deigns to form with respect to us.

5. Let us also desire to gain them, in order that our souls, being entirely purified by means of Indulgences, of the many unhappy consequences which sin leaves in us, and which prevent our loving God perfectly, we may love Him more purely and more fervently. To this end, when an opportunity of gaining an Indulgence presents itself, let us say to the Son of God :

“ O Jesus, I give myself to Thee, to do all Thou desirest me to do in order to gain this Indulgence, in honour of, and in union with, the infinite love with which Thou hast acquired it for me by Thy precious Blood. I desire to gain it, to do homage to Thy divine Justice ; for the fulfilment of Thy purposes in me ; and in order that I may love and glorify Thee more perfectly.”

III

WHAT WE SHOULD DO EACH MONTH

FERVOUR AND WATCHFULNESS.

“ I will offer Thee a sacrifice of praise and thanksgiving ”
(Ps. cxv. 17).

“ Simon, son of Jona, lovest thou Me ? Yea, Lord,
Thou knowest that I love Thee ” (S. John xxi. 16).

“ Behold the Bridegroom cometh ; go ye out to meet
Him ” (S. Matt. xxv. 6).

SUMMARY.

The Christian who desires to establish firmly in his soul the reign of Jesus should set aside a few days each month to devote himself to—

1. The exercise of the praise of Jesus ;
2. The exercise of the love of Jesus ;
3. The preparation for death ;

and he should also choose a Saint who will help him to love Jesus, and who will love Jesus with him and for him.

EXPLANATION.

This is the use one may make of these exercises :

1. *As a Means of Glorification.*—The exercise of praise is the glorification of the greatness of Jesus. The exercise of love is the glorification of the love of Jesus. The exercise of preparation for death is the glorification of the divine Justice. One may with advantage make use of these exercises on the first Friday of each month, on the day of the monthly retreat, during the holy hour on Thursday evening, during the hour which the priestly worshippers have to pass each week before the Blessed Sacrament.

2. *As a Stimulus to Devotion.*—The most generous souls often feel weary in the practise of virtue, and, like Elias,

they allow themselves to slumber under the shade of a tree by the roadside. But Jesus calls us; He makes vigilance our law. "I know thy works," He says to us, "thy labour and thy patience, but I have against thee that thou hast forsaken thy first love. Remember from whence thou art fallen, do penance, and accomplish the first works. If not, I come to thee, and will take away thy candlestick" (Apoc. ii. 2-5).

Now, to reanimate one's fervour, it suffices to spend an hour in face of death, or at the feet of Jesus, like Magdalene, or, better still, leaning on His Heart, like St. John.

Let us have recourse, then, to these exercises as a remedy, against the absorption in external things; against the nervous depression induced by overwork; against the spiritual disturbance caused by sickness; against despondency under trials.

3. *As the Share of Jesus.*—On our days of rest, during our holiday sojourn in the country, in the mountains, at the seaside, Jesus then addresses us, as He did His Apostles, with this sweet invitation: "Come into a desert place apart with Me, and rest awhile" (S. Mark vi. 31).

Souls who have tasted the sweetness of these exercises, and who have experienced their efficacy, will know how to find for them a place each month in their life's programme.

THE EXERCISES OF EACH MONTH.

The first and last days of each month should be of very great importance to us. We should look upon the first, as if it were the first of our life, and form a fresh desire, and make a new resolution to serve and love God perfectly, during its course, to employ it in His service and for His glory, and to behave as if it were the last month of our life.

We should also look upon, and employ, the last day as we should wish to employ the last day of our life.

It is well to choose one of these two days, or

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some other one, to make a retreat, that we may renew and deepen our religious feelings, our good desires and the resolutions made during the annual retreat; that we may make reparation for our failures during the month, in the service and in the love of God; that we may strive to perform our actions with more attention and more perfection than usual; and that we may employ this day with more care and more fervour in the exercise of the praise and of the love of Jesus.

To help you, I offer you three exercises—an exercise of praise, an exercise of love, and a preparation for death.

I. EXERCISE OF PRAISE.*

I. Consider that Jesus is infinitely worthy of all praise, glory, and blessing, and this for an infinity of reasons. For He merits infinite praise for all He is, and for all He does, with regard to His eternal Father, Whom He glorifies and loves, infinitely and continuously, from all eternity; for all He is in Himself—in His Divinity, in all His divine perfections, in His divine Person, in His sacred Humanity, in His Body and in His Soul; in all His states and mysteries; in all His qualities and functions; in all His words, thoughts, actions, and sufferings; in all His virtues; in all that is in Him—of which the least part is so worthy of praise, that if all the Saints and Angels were occupied throughout all eternity in praising and glorifying it, with all their strength, they would not be able to render it the glory it deserves.

Further, He merits eternal praise for all He is,

* Cf. "All for Jesus," chap. viii., "Le Livre des Exercices de Ste. Gertrude."

and all He has done, with regard to His Holy Spirit, to His blessed Mother, to all His Angels, to all His Saints, to all mankind, to all Christians, and to all creatures on earth and even in hell. For He merits no less praise for the effects of His justice, than for the effects of His mercy, all in Him being equally holy and adorable. Oh ! how many are the reasons for blessing and glorifying this most adorable and most love-worthy Jesus ! But bear in mind that you should be much more inclined to praise and love Him, for what He is and does, with regard to His Father, to Himself, and to His Holy Spirit, than for all He is and for all He does, for you and for other creatures ; because the interests of God should be infinitely dearer to us than our own.

2. Consider that you are in the world, solely for the purpose of glorifying and loving Jesus on account of all the graces He has bestowed on you. Therefore this should be your principal—even your sole occupation ; your whole life should be a continual exercise of love and glorification of this same Jesus ; all your thoughts, words, actions, and affections should tend to that ; all your time, and all the powers of your soul and of your body should be employed to that end. Nevertheless, instead of having loved and glorified Him, you have scarcely done aught else, in all your life, than offend Him, in thought, word, and action, with all the members of your body, and all the faculties of your soul. Humble yourself profoundly before Him, and ask His forgiveness ; desire earnestly to make reparation for all these faults, and to devote yourself in future to loving and glorifying Him perfectly.

3. Pass your life in review, and examine your

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actions, all your conduct, and consider what there is in you—whether in your body or in your soul—which is a hindrance to the love and glory of Jesus, and make a firm resolution to fight against it, and to destroy it, cost what it may. Offer yourself also to this same Jesus, beseeching Him Himself to destroy these hindrances, by the power of His grace and of His divine Love.

4. Then employ all the powers of your soul and the energy of your heart in praising and glorifying this divine Saviour.

5. Unite yourself to the praise which Jesus receives in Heaven from His eternal Father, from His Holy Spirit, from His blessed Mother, from the Seraphim, from the Cherubim, from the Thrones, Dominations, Virtues, Powers, Principalities, from the Archangels and Angels, from the Patriarchs, Prophets, Apostles, Martyrs, Priests, Confessors, Virgins, Widows, from children dying directly after Baptism, from all the elect.

6. Unite yourself to all the praise which is rendered to Jesus by the Saints on earth ; offer your praise, in place of that which sinners refuse Him ; lend your voice and your heart to all the creatures, whose king and priest you are.

Elevation.

O most adorable Jesus, O most worthy of honour ! as Thou art so full of greatness and of perfections, which render Thee worthy of infinite praise ; and as I am in the world solely for the purpose of glorifying Thee ; I desire now to employ all the powers of my body and of my soul in blessing Thee, and I beseech Thine eternal Father, Thy Holy Spirit, Thy blessed Mother, Thine

Angels, Thy Saints, and all creatures in Heaven and earth, to bless Thee with me : for all Thou art with regard to Thy Heavenly Father, to Thyself, to Thy blessed Mother, to all Thy Angels, to all Thy Saints, to all mankind, to all Christians, to me in particular, and to all created things.

O Jesus, O sovereign Greatness ! Thy Divinity is everywhere, Thou fillest Heaven, earth, and even hell itself, with the immensity of Thy divine Majesty ! As, O my Saviour, Thou art thus everywhere, and as Thou dost merit to be praised everywhere, so I do desire to praise Thee everywhere.

1. IN HELL.—I desire to go down, in spirit, into Hell, and there, in the midst of Thine enemies, and in spite of the hatred and rage which they have for Thee ; in union with the very great love which Thy Father and Thy Holy Spirit bear Thee in this place ; I adore Thee, I bless Thee with my whole heart, O my Lord Jesus, for all Thou art in Thyself and in all things, even for all the effects of Thy justice exercised upon the devils and the damned.

O adorable Jesus, would that I possessed (in my sole person) the power and the capacity for loving and glorifying Thee, which formerly these unhappy ones possessed, and which they have lost by their wickedness, so that I might use it to praise and love Thee.

I desire also to go down in spirit into hell and put myself in that place, which Thou knowest, O my God, that I have merited by my sins, and where I should actually be, hadst Thou, by Thy mercy, not delivered me. From that place, I desire to adore and to love Thee, O my sovereign Judge, I desire to adore, love, and glorify Thee, in

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all the effects of the justice Thou wouldest have exercised on me eternally, if Thy mercy had not had compassion on my misery.

2. IN PURGATORY.—Having thus adored and blessed Thee in hell, O most love-worthy Jesus, I desire to pass into Purgatory in order there, in like manner, to adore, love, and glorify Thee, in all the effects of Thy justice exercised there, and even in that justice which Thou wilt one day exercise on me, when I shall be in this place of expiation. I desire also to unite myself to all the love, to all the glory, which have been, and will be, offered to Thee there.

3. ON EARTH.—From Purgatory, I pass into this visible world, where I desire to bless and exalt Thee, O Jesus, sovereign Lord of the world.

(1) *In the Name of all Insensible Creatures.*—They praise and exalt Thee continually according to the extent and power of their being ; more than this, their entire being is but a praising and glorifying of Thee. Oh, how do I rejoice, my Creator, to see Thee unceasingly glorified by all Thy creatures ! What a lesson do they teach me, of the glory I should offer to Thy Majesty ! O Lord, permit me to unite myself to all the praise and blessing, offered Thee by all Thy creatures.

(2) *In the Name of the Wicked.*—How many men, O good Jesus, live on the earth without knowing or loving Thee, and who are beginning to do on earth, what the damned are doing in hell—that is to say, to dishonour and offend Thee continually. Let me, O my Jesus, with the help of Thy grace, supply what is lacking in them ! Let me love and bless Thee in their stead, for all the favours Thou hast bestowed on them, and for which they feel no gratitude.

(3) *With the Righteous*.—O Jesus, many souls living in the world, or in religious communities, employ themselves in praising Thee unceasingly, with such affection, that no hour or minute of the day or night passes without glory and praise being offered to Thee by them. This thought fills me with an infinite joy, O my God, and I desire, if it be Thy pleasure, to unite myself to all the praise which has been, is, and shall be offered to Thee on earth, by these souls which belong to Thee.

4. IN HEAVEN—If I raise myself to Heaven, there I behold Thine eternal Father, Thy Holy Spirit, Thy blessed Mother, with the many millions of Seraphim, of Cherubim, of Thrones, of Dominations, of Virtues, of Powers, of Principalities, of Archangels, of Angels, of Patriarchs, of Prophets, of Apostles, of Martyrs, of Priests, of Confessors, of Virgins, of Widows, of Holy Innocents, and of other Saints, ceaselessly employed in loving, in glorifying Thee with all their strength, and with the deepest love !

Ah, my beloved Jesus, what joy for me to see Thee so loved and glorified ! I offer Thee all this glory and praise.

O Father of Jesus, Holy Spirit of Jesus, Mother of Jesus, Angels and Saints of Jesus, permit me to unite myself to all the praise which you offer to my Lord Jesus, and grant me to partake of the love and devotion, of the purity and holiness, with which you unceasingly praise Him, so that I may praise Him with you, and that I may begin to do here below, what I hope and long to do eternally with you in Heaven.

O most divine Jesus, I rejoice infinitely that Thou art so great and so perfect, and therefore

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so worthy of glory and praise that all created things in Heaven and earth united cannot praise Thee worthily; for Thy deserving surpasseth infinitely all the capacity of praise of Heaven and earth, as saith the royal Prophet: "Confessio ejus super cœlum et terram" (Ps. cxlviii. 14). Thy Father and Thy Holy Spirit alone render to Thee a praise worthy of Thine infinite greatness. All other praise than this, whether rendered to Thee in Heaven or earth, is not worthy of Thee, for it is finite, and Thou dost merit infinite praise.

O Father of Jesus, O Holy Spirit of Jesus, how can I render You fitting thanks for the glory you give to my Lord Jesus Christ? Assuredly, even had I never received, nor were destined to receive, any favour from You, yet would I serve and love You everlastingly because of the love and glory which You render to Him Who is my all, and Whom I love more than myself.

O Father of Jesus, O Holy Spirit of Jesus, I beseech You with all my heart, by the great love You bear to my Saviour, and the fervent zeal You have for His glory, to atone for all my faults of omission in praising Him, and to render Him in my stead, a thousandfold all the glory I should have rendered Him in all my life.

O good Jesus, I give myself to Thee, to praise and glorify Thee in every way pleasing to Thee. Grant that henceforth my whole life may be a continual sacrifice of praise and blessing to Thee. But give praise also to Thyself for me: "Benedicite omnes virtutes Domini Domino (Dan. iii. 61). "Let all virtues, that is to say, all the forces and powers of Thy Divinity and of Thy

Humanity, O Lord Jesus—be employed in blessing Thee for me, and in exalting and glorifying Thee unceasingly for ever.”

II. EXERCISE OF LOVE.

EXPLANATION.

The exercise of praise is drawn up in a perfect order. The soul is invited to pass through Hell, Purgatory, Earth, and Heaven, even to penetrate the sanctuary of the Blessed Trinity, in order to gather up the homage offered to Jesus, and to offer it in her own name. The exercise of love is the admirable effusion of a heart inflamed with the sacred fire from Heaven, but it does not present the same logical order ; consequently, it does not point out to the soul the various ways for showing her love to Jesus which she may find in herself. In order to supply this omission, we give by way of a guide three methods borrowed from the booklet entitled, “The Way of Divine Love.”

FIRST METHOD.

This consists in taking possession, as it were, of all the capacity for loving to be found in Heaven and on earth, and making use of it.

“I love Thee,” said S. Gertrude, “with all the capacity of loving of the whole world”—“*Ex affectu totius universitatis salutans amplexor te.*” One can thus invoke God, the Saints, and Angels in a kind of litany, not to beg them to have pity on us or to intercede for us, but to ask them for the love of their heart in order to love our adorable Jesus.

O Eternal Father, give me Thy love, that I may love Jesus as Thou lovest Him !

O Mary, give me thy immaculate heart, that I may love Jesus as thou lovest Him !

O Seraphim, ardent furnaces of holy love, give me your hearts, that I may love Jesus as you love Him !

One can also appeal in turn to all the hierarchies of Angels and Saints, come down to earth, and offer to our dear Master all the love which is to be found in the hearts of Pontiffs, of consecrated virgins, of the faithful.

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We can go also to the gate of Purgatory and borrow the generous ardour of those souls who love their God and long for Him in the midst of their great suffering.

There are even souls who are drawn to love God in the stead of the devils and the damned. They ask for the flames of divine love which should consume these hearts, for ever now a prey to hate.

SECOND METHOD.

A second way consists in producing repeated acts in accordance with the seven kinds of Divine love.

An act of love is always the gift of oneself, but as in God there are many attributes, one may consider them each in turn, and thus find many ways of reaching God, and many ways, also, of giving oneself to Him.

1. *Love of Adoration*.—God appears to us as the sovereign Master, author of life and death. In His presence we desire to be reduced to nothingness, like the incense which smokes on the red ashes; like the candle which burns before the altar; like the victim which is slain at the moment of sacrifice.

2. *Love of Benevolence*.—God appears to us as the Object of all life, of all mind, of all hearts, of all acts. We should desire, therefore, to have at our disposition all hearts, all wills, all created things, in order to consecrate them wholly to Him. To Him be all honour, all glory, all love, in Heaven and on earth!

3. *Love of Preference*.—God appears as the King, the Master. Thus we make a comparison between Him and all those who are dear to us, so as to love Him more than a father, more than a mother, more than a spouse, more than the Angels, more than the Virgin Mary.

4. *Love of Complacency*.—God appears to us in His adorable perfections, in His goodness, in His love, and we lean on Him above all others.

5. *Love of Condolence*.—God is offended, crucified, outraged, in the Sacrament of His love. We desire to show compassion for His suffering, to console Him, to make amends.

6. *Love of Gratitude*.—God appears to us as our Benefactor, to Whom we owe everything. Thus the *Deo gratias* springs from the heart like an echo of sincere gratitude.

7. *Love of Desire*.—God appears to us as the source of

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all good—our supreme Good. Then our heart goes out to Him in a longing to grasp Him, to possess Him, to bear Him away with us as Magdalene desired to do at the sepulchre.

THIRD METHOD.

This consists in producing acts of love with regard, above all, to our capacity for loving.

With all our heart, with all there is in us capable of loving.

With all our mind, with all the light with which our intelligence is gifted.

With all our soul, with all its faculties, which we desire to devote to the service of God.

With all our strength, with all the resources of our activity in the state in which Providence has placed us.

The Blessed Marguerite-Marie desired to be nothing but a capacity for loving. This should be our motto :

To love only Jesus, to take pleasure only in Jesus, to long only for Jesus, to rest only in Jesus, to feed only on Jesus, to be content only with Jesus.

The Importance of Acts of Love.

Amongst all the duties and pious exercises of a soul which is truly Christian, the noblest, holiest, most exalted, and that which God doth chiefly demand of us, is the exercise of divine love. It is for this reason, that you should be very careful, in all your pious exercises and in all your actions, to protest to our Lord Jesus Christ that you desire to perform them, not from fear of hell, nor to obtain the reward of Paradise, nor to earn merit for yourself, nor for your own satisfaction and consolation ; but solely for love of Him, for His contentment, for His glory, and for His most pure love.

So also you should often give yourself up to the exercise of this divine love. It is the greatest, holiest, of occupations, the most worthy of Angels and Saints, of God Himself, throughout eternity.

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Acts of Love.

1. *The one necessary Act.*—O Jesus, my Lord, Thou art infinitely worthy of love. It sufficeth me, my God, that I possess this knowledge. What need have I of so much science, enlightenment, and knowledge? Enough for me to know that my Jesus is all love-worthy and that there is naught in Him which is not worthy of infinite love. Let my mind, then, be content with this knowledge; but let my heart never tire of loving Him Who never can be loved enough.

2. *The Precept of Love.*—Alas! it is true, I know only too well, my Saviour, that this my heart, so weak and so imperfect, is not worthy to love Thee. But Thou art most worthy of love, and Thou hast created this poor heart solely that it may love Thee; Thou dost even command it to love Thee under penalty of death—of everlasting death. Ah! God of my heart, there is no need of command; it is what I wish; it is what I desire; it is for that my heart longs. Yea, my Jesus, I desire ardently to love Thee. Yea, my dear Jesus, I wish, henceforward, to have no other desire. Adieu, all other thought, all other longing, all other will. I wish, I desire, but one thing alone; I have henceforth but one longing—the longing to love Jesus, the love and delight of Heaven and earth. Ah! Jesus, my sweet Jesus, what do I desire on earth? No other thing, my All, but to love Thee.

3. *The Measure of Love.*—O most love-worthy Jesus, assuredly I desire to love Thee; but I desire to love Thee, not alone with the power of my too feeble will, but with the utmost strength

of Thy divine Will—which is mine, for Thou hast given Thyself wholly to me. So also do I desire to love Thee with all the wills of men and Angels, which are also mine, for in giving Thyself to me, Thou hast also given me all other things. Ah, Lord, would to God that I were all transformed into desire and longing, that I might the more desire and will to love Thee !

4. *The one Need of the Heart.*—O Desire of my heart, hear and grant my prayer, I beseech Thee ; give ear to the longing of my heart, and have pity on me. Oh, Thou knowest, Lord, that which I have to ask of Thee ; my heart has so often revealed it to Thee. I ask for no less a thing than the perfection of Thy holy love. I desire naught, save to love Thee, and that this desire may increase ever more and more in me. O Object of my desire, increase in me this longing to love Thee, which Thou hast bestowed on me ! But increase it so greatly, render it so powerful and so ardent, that, henceforth, I may be consumed unceasingly with the desire of Thy love.

5. *The Holy Passion of Divine Love.*—O most love-worthy and desirable Jesus, kindle in my soul a thirst so ardent, a hunger so keen, of Thy holy love, that it may be to me a ceaseless martyrdom not to love Thee enough, and that nothing in this world may afflict me save the fact that I love Thee too little.

6. *The Desires of Perfect Love.*—O good Jesus, who would not love Thee ? Who would not desire to love, ever more and more, Goodness so love-worthy ? My God, my Life, my All, I cannot enough protest that I desire to love Thee with all the perfection of which I am capable, and that, were it possible, I would for this end, that

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my mind were all desire, my soul all longing, my heart all sighs, and my life all languor.

7. *The Obstacles to Love.*—O King of my heart, have pity on my misery, I beseech Thee ! Thou knowest that I desire to love Thee ; but, alas ! Thou knowest how many things there are in me contrary to Thy love. The innumerable multitude of my sins, my self-will, my self-love, my pride, and all my other vices and imperfections prevent me from loving Thee perfectly. Oh ! how I detest and loathe all these things which oppose the desire which I have to love Thee ! My God, what must I do to destroy them ? For behold me, ready to do all, and suffer all it shall please Thee for this end. O Lord, if it were permitted to tear myself to pieces, to reduce myself to dust and ashes, to destroy myself utterly in order to destroy in me all that is opposed to Thy love, how willingly would I do so with the help of Thy grace ! But do Thou, my Saviour, I beseech Thee, Thyself accomplish this work. By the strength of Thine arm destroy in my soul all the enemies of Thy love.

8. *The Destruction of Obstacles.*—O Jesus, there is nothing in Thee which is not all love, and love for me ; and while I should be all love for Thee, there is nothing in me, that is mine, which is not contrary to Thy love. Oh, what suffering ! Oh, what anguish ! how can I endure myself ? O Love divine, where art Thou ? Where is Thy might ? Where is the strength of Thine arm ? O consuming and devouring Flame, where is Thy celestial ardour ? Why dost Thou not consume me wholly, all in me being so opposed to Thee ? Why dost Thou not destroy utterly in me this malicious and sinful life, that Thou

mayst establish in me Thy life most holy and divine ?

9. *The Conquest of Love.*—O almighty Love, I yield myself up to Thy sacred power. Come, oh, come, I beseech Thee, into my heart to destroy all that is displeasing to Thee, and to establish in me Thy heavenly reign. If suffering may suffice to bring about this end, I offer myself to Thee, with all my heart, to suffer all the torments, all the martyrdoms, which have ever been, or ever will be, endured in this world. Spare me not, therefore, O Love. Naught care I, so I may be delivered from all in me that is displeasing to my Saviour ; for I desire to love my Jesus. I desire, at whatever cost, to love Him perfectly.

10. *Love for Love.*—O God of love, Thou art wholly love-worthy, wholly loving and wholly Love—and Love for me. Oh, may I also be all love for Thee ! May heaven and earth be transformed into a pure flame of love for Thee !

11. *All Sacrificed to Love.*—Oh, my sweet Love, what, henceforth, shall hinder me from loving Thee, now that I know Thine immense goodness ? Shall my body ? I will rather reduce it to dust. Shall my past sins ? O good Jesus, I plunge them all in the tide of Thy precious Blood. Lo ! I offer Thee, too, my body and my soul ; inflict what suffering it shall please Thee in order to wipe away my sins so that they may not hinder me from loving Thee. What then ? Shall the world, or any created thing ? No, no ; I renounce, with my whole strength, all affection of the senses for created things. I consecrate my heart and all my affections to Jesus, my Creator and my God. And, as for thee, O World, henceforward, I attach no more importance to thy praise, thy blame,

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thy pleasures, and thy vanities, to all that thou esteemest and holdest most dear, than to a dream that passeth, or to the smoke that the wind beareth away. I hold, henceforth, in horror, thy spirit, thy conduct, thy sentiments, and thy hellish principles; I will hate and persecute thy malice as thou dost hate and persecute the goodness of my Lord Jesus Christ.

Farewell, then, O World, once more; farewell, all that is not God. Jesus shall, henceforth, be my world, my glory, my treasure, my joy, my All. Henceforth, I will see naught but Jesus; my eyes are closed to all save Him, Who alone is worthy of contemplation. I desire, henceforward, to please Jesus only; I desire a heart and affections for Him alone; I desire to rejoice solely in His love and in the fulfilment of His amiable will; I will grieve for naught, save for what offends Him, and for what is contrary to His divine love. O love, O love! Death or love, or, rather, death and love! Death to all that is not Jesus; love, sole, and sovereign love *for* Jesus!

12. *Love is our Supreme Object.*—O King of my love, Thou hast placed me in the world, solely that I may love Thee. Oh, how noble, how holy how exalted is this end for which Thou hast, created me! Oh, what an honour for thee, poor heart of mine, to be created for the same purpose as that of God Who created thee, and to share unceasingly in the same most divine employment! This great God exists only to contemplate and love Himself; thou too wast created solely to love Him Who made thee, to bless and love Him eternally. Blessed and loved for ever be the King of all hearts, Who has given me a heart capable of loving Him!

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O God of my heart, as Thou hast created me solely that I may love Thee, permit me not to live, if it be not to love Thee and to increase ever in Thy love. Either death or love! No life save to love Thee, my God, and a thousand deaths rather than lose Thy love!

13. *Love should be the Occupation of our Life.*—O divine Love, be Thou the life of my life, the soul of my soul, the heart of my heart. Let me, henceforth, live only in Thee and by Thee. Let me think no thought, and speak no word, and perform no action, save by Thee and for Thee.

14. *Love of Preference.*—O only Love of my heart, Thou alone art worthy of love. All that is not Thou, is but nothingness, unworthy of notice. It is Thou alone, therefore, Whom I long for, Thou alone Whom I seek, Thou alone Whom I desire to love. Thou art my All; all else is naught to me, and I desire to see and love naught save in Thee and for Thee; or, rather, I desire to see and love naught save Thee in all things.

O my beloved Jesus, Thou art the closest of my friends, my one and only friend. Thou art my Brother, my Father, my Spouse, and my Head. Thou art all mine, and I desire to be all Thine—all Thine for ever.

15. *Sovereign Love.*—O Jesus, Who alone art love-worthy, Who alone art loving, Who alone art loved by all hearts in Heaven; grant, not only that I may love Thee above all things, but that I may love Thee only in all things, and that if I love aught, I may love it only in Thee and for Thee.

16. *The Sole Love.*—O only Love of my heart! O sole Object of my love! There is naught in Heaven or earth worthy of love save Thee. Alas!

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when will the day come when men shall seek and love naught else but Thee in Heaven and earth ?

17. *Love of Desire.*—O Jesus, O my only Love, separate me wholly from myself and from all things ; draw me to Thee ; absorb me into Thee ; take possession of me so entirely and so absolutely that naught else may share with Thee my mind and my heart.

18. *Love of Condolence.*—O my sweet Jesus, how love-worthy Thou art, and how little art Thou loved ! The world nor thinks of Thee nor loves Thee. It seeks but to offend Thee and to persecute those that love Thee. Grant me, in its stead, to seek naught but Thee and how to love Thee. Oh, would that I could love Thee in my own person as much as the whole world should love Thee !

19. *Love of Reparation.*—O eternal Son of the eternal Father, Who art all love-worthy, all loving, and all love : from all eternity Thou hast loved me, and for this reason, had I existed from all eternity I ought to have loved Thee from all eternity. But this not being so, at least I ought to have loved Thee from the first moment that I had the use of my reason. But alas ! I began very late to love Thee, and even now I dare not affirm that I have begun to love Thee as I ought. O eternal God, Thou hast never passed a moment without loving me, throughout all the duration of Thine eternity, and I know not whether I have yet employed a single moment of my life in loving Thee as I ought ; but well do I know that I have never passed a single day without offending Thee. Ah ! what anguish, what torture for my soul, Lord ! I cannot endure myself when I think of it. At this thought, O my heart, thou shouldst

break with grief! At this thought, O mine eyes, you should melt into tears! Ah, why am I not transformed into a sea of tears, and of tears of blood, in order to lament and wipe away my foul ingratitude towards Love so great! O Love, O Love, let there be no more ingratitude, no more offence, no more sin, no more infidelity, nothing but love.

20. *Love of Complacency.*—O eternal Love, Thou art loved from all eternity by Thine eternal Father and by Thy Holy Spirit. I rejoice infinitely that Thou art thus loved, and I unite myself to this love. I plunge, I lose myself in the abyss of this love which Thy Father and Thy Holy Spirit bear Thee from all eternity.

21. *Love Everlasting.*—O eternal Beauty, O eternal Goodness, had I an eternity of life to live on earth, I ought yet to spend it entirely in loving Thee. How much more, then, should I thus spend the short span of life which remains to me! Ah, my Lord, I devote it all to Thy holy love! Grant that I may live only to love Thee, and that no moment of my life may pass otherwise than in Thy divine love. Either death or love. But above all, grant me to love Thee throughout eternity. Happen what may, I unite myself, from this moment, to all the love which shall be borne Thee to all eternity.

O Eternity of Love, my sweet Jesus, burn, destroy, reduce me to dust, make me to suffer all it shall please Thee in this world, so that I may love Thee eternally.

22. *The Life of Love.*—O King of ages and of time, O Beloved of my soul, Who hast bought at the cost of Thy Blood, all the minutes of my time and of my life that I may employ them in

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loving Thee. Alas ! too many, far too many, have been given to the love of myself, of the world, and of created things. Too much has been lost of a time which has cost Thee so dear, and which should be so precious to me, for I need it for an occupation so important as that of Thy divine love. It is time, O Jesus, it is time I began to busy myself, with all my strength, in the holy exercises of Thy sacred love. Let me have no more of time or life save for loving Thee ! Let me act as though there were but Thee and me in all the world. Let me do naught else but think of Thee and converse with Thee, heart with heart, spirit with spirit. Let nothing affect or interest me of all that happens in the world, save the one care and the one desire of loving Thee. O Jesus, increase so greatly in me this desire, render it so strong, so ardent, that it may be, not merely a desire, but an unceasing craving. Grant me to reach out ever towards Thee ; to draw ever nearer to Thee ; to sigh and languish day and night for Thee. O Jesus ! O Jesus ! only Love of my heart, when shall I be wholly changed into a pure flame of love for Thee ?

23. *Love of Benevolence.*—O immense Love, O my God, Thou fillest Heaven and earth ; Thou art in all places and in all things. Thou art all love-worthy and all love. In all places Thou dost infinitely love Thy Father and Thy Holy Spirit, and Thou art infinitely loved by Them ; so also Thou lovest me in all places and in all things. Grant me, too, to love Thee in all places and in all things, and to love all things in Thee and for Thee. To this end I unite and give myself to Thy divine immensity, and in virtue of this divine immensity I reach out my spirit and my will into all places

and all parts of the world ; and there, in the power and immense extent of Thy Spirit and of Thy love, I love Thee, glorify Thee, and adore Thee infinitely. I unite myself also to all the love which Thy Father and Thy Holy Spirit bear Thee in all places, and in all the created beings, in Heaven, on earth, and even in hell.

24. *Love of Complacency.*—O infinite Goodness, it would need an infinite love to love Thee worthily. Ah, what joy for my soul, what content for my heart, it is to know that Thou art so good, O my Jesus, so perfect, so love-worthy, that all creatures in Heaven and on earth, even though they should employ their whole strength throughout all eternity in loving Thee, could not love Thee enough ; and that none else, save Thyself, with Thy Father and Thy Holy Spirit, are capable of loving Thee worthily.

25. *To love Jesus with all our Strength.*—O infinite Goodness, had I all the hearts, and all the capacity of loving, of all mankind and of the Angels ; if I had an infinite number of hearts or an infinite capacity for loving, I ought to employ all in loving Him Who is infinitely love-worthy, and Who employs all the springs of His wisdom, of His power, of His goodness, and of His other divine perfections in loving me, and in accomplishing such wonders for love of me. Under how great an obligation am I, then, of thus employing the little power I have. I desire, therefore, O my sweet Jesus, to wear out, and consume, all the strength of my body and of my soul, in loving Thee. But this is still too little, I desire to gather up, in mine own person, all the power of Heaven and earth—which belongs to me, for Thou hast given me all things—and to employ it all in loving Thee ;

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I desire also to make use of all the power of Thy Divinity and of Thy Humanity—which are also mine, for Thou hast given me Thyself.

I love Thee, then, O Jesus, I love Thee with all my strength—that is, with all the strength of my body and of my soul, with all the strength of all creatures in Heaven and on earth, and with all the power of Thy Divinity and of Thy Humanity.

26. *Jesus loves Himself in Us.*—But what can I do, my God? I am not worthy to love Thee; it is for Thee alone to accomplish a duty—so holy and so divine. For this reason, I cast myself at Thy feet, conscious of my nothingness. I give myself wholly to Thee; annihilate me by the virtue of that most powerful love, which abased Thee to the level of our nothingness; establish Thyself in me that Thou mayest, therein love Thyself with a love worthy of Thee; and that I may love Thee henceforth—not of myself, nor with mine own strength, nor with mine own love, but by Thee, and by the power of Thy Spirit and of Thy love.

27. *Prayer to Obtain the Love of Jesus.*—O most love-worthy Jesus, Thou dost assure us in Thy Holy Word that Thy Father loves us as He loves Thee, and that Thou lovest us as Thy Father loves Thee—that is to say, with the same heart and the same love wherewith He loves Thee. Thou dost command us also to love Thee as Thou lovest Thy Father, and to dwell ever in Thy love as Thou dwellest ever in Thy Father's love. But, Lord, Thou knowest my powerlessness and my incapacity for loving Thee. Give me, therefore, O my God, give me, I beseech Thee, that which Thou commandest, and then command me what Thou wilt. Destroy in me mine own heart and my self-love, and

give me Thy heart and Thy love—which is no other than Thy Father's—that I may love Thee, henceforth, as Thou lovest Thy Father and as Thy Father loves Thee ; that I may dwell ever in Thy love, as Thou dwellest ever in Thy Father's love ; and that I may perform all my actions by the virtue and guidance of Thy love. Yea, my Jesus, it is with this eternal love, infinite and immense, with which Thy Father loves Thee, and with which Thou lovest the Father from all eternity, that I desire henceforth to love Thee, and that I desire to perform all my actions. It is this infinite love of Thy heart, and this immense Heart overflowing with love, that I desire to offer Thee, and which I do offer Thee as belonging to me, as mine own heart and mine own love, for Thou hast given it to me in giving me Thyself. I offer Thee also the beloved heart of Thy blessed Mother—the most love-worthy, the best beloved, and the most loving, of all the hearts that adore Thine. I offer Thee also all the hearts and all the divine love in Heaven and earth as mine, for Thine Apostle teaches me that Thy Father, in giving Thee to us, hath with Thee given us all things.

28. *Love of Jesus by Jesus Himself.*—O Jesus, Thou art most pure, Thou art purity itself, and Thou lovest me with a most pure love ; I desire also to love Thee with a love as pure as is possible to me. For this reason I desire to love Thee in Thyself—that is to say, with Thine own most pure love. I desire to love naught else but Thee, and I desire to love Thee for Thine own sake and for Thy contentment alone. I love Thee, then, O my dearest Jesus, I love Thee with the most pure love wherewith Thou lovest Thyself, and wherewith Thy Father, Thy Holy Spirit, Thy blessed Mother,

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and Thy Angels and Thy Saints love Thee. O Father of Jesus, O Holy Spirit of Jesus, love my Saviour for me, and supply thus all that is deficient in my love. O Mother of Jesus, Angels of Jesus, Saints of Jesus, O all ye creatures of Jesus, come to my aid, help me to love your Creator and mine. Come, let us unite in love to this most love-worthy Lord, let us employ and consume our whole being and all our powers in loving Him Who hath created us for His love.

29. *Disinterested Love.*—Ah ! Beloved of my heart and cherished Object of my love : alas ! it is a misfortune most lamentable, worthy to be mourned with tears of blood, to see Thee so little loved, even by the greater number of those who profess to love Thee.

How strange a thing ! Naught so love-worthy as Thou, and it would seem that there is naught in the whole world so little loved as Thou. Many can be found who love Thy Paradise, who love the sweetness of Thy grace and the consolations of Thy love. But alas ! in a thousand, hardly may one find one who loves Thee purely for Thine own sake. O Jesus, O my pure Love, it is Thou alone whom I seek, Thou alone whom I desire, Thou alone whom I desire to love. And I desire to love Thee, not from self-interest and for my own content, nor because it is a sweet and consoling thing to love Thee, but because Thou art most worthy of love for Thine own sake.

30. *Jesus alone sufficeth Me.*—Oh ! when shall I love so entirely that I may be able to say with truth : My Jesus is my All, and all else is naught to me ; He alone sufficeth me, and I desire naught else but Him alone ; and I desire it, not for my own sake, but for His. No, no, it is not the joys

of Paradise, nor the consolations of a heavenly love that I seek, but it is the Lord of Paradise and the God of consolations that I love.

31. *The Stimulus of Love.*—O God of my life and of my heart, Thou art ever in the continual exercise of love to me. Thou employest all that is in Thee, and all that Thou hast created in Heaven and on earth, in order to prove Thy love to me. For this reason one of Thy most loving Saints teaches me that Heaven and earth, and all that is therein, do unceasingly call upon me to love the Lord my God.* Thus, all things visible and invisible which are contained in the order of Nature, of grace or of glory; all graces temporal and eternal which I have received at Thy hands, O my God; all Thy Angels and Saints, all the good examples they have left us by their virtues and their holy actions; all the marvels Thou hast wrought in Thy blessed Mother; all the perfections of Thy divine Essence and Person; all the states and mysteries of Thy Divinity and Thy Humanity; all Thy qualities and virtues, all Thy thoughts, words, actions, and sufferings; all the steps Thou hast taken on earth, every drop of blood Thou hast shed; all the wounds Thou hast suffered in Thy Body; in a word, all things which have been, and which are, in all beings create and uncreate, in time and in eternity—all these things, I say, are so many voices, O my Jesus, by which Thou dost preach to me unceasingly Thy goodness and Thy love for me. They are so many tongues with which Thou dost incessantly protest that Thou lovest me, and dost invite me to love Thee in

* "Cœlum, terra et omnia quæ in eis sunt, non cessant mihi dicere, ut amen Dominum Deum meum." — S. Augustine, "Manuale," chap. xxiv.

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return ; so many voices by which Thou sayest to me perpetually : “ Amo te, amo te ; dilige me quia ipse prior dilexite. Dilige Dominum Deum tuum ex toto corde tuo, ex tota anima tua, et ex totis viribus tuis ”—“ I love thee, I love thee : love Me Who first loved thee. Love the Lord thy God with all thy heart, with all thy soul, and with all thy strength.” Lastly, all these things are, as it were, so many voices of preachers which cry to me unceasingly : “ Love, love for Jesus, Who is all love for thee, and Who employeth all He is, all He hath, all He can, all He knoweth, all He doth, and all that dependeth on Him in Heaven and earth, in order to make known to thee the love He beareth thee, and to win thy heart and to oblige thee to return His love.”

O most merciful Saviour, graciously accept, I beseech Thee, in Thy great mercy, the protestations which I make to Thee for the future. O my most love-worthy Jesus, as Thou art ever in the exercise of love for me, and dost employ all that is in Thee in loving me, so I, too, propose to be ever in the exercise of love for Thee, and to make use of all things for Thy holy love.

To this end I desire, if it please Thee, that all my thoughts, words, and actions, all use of the senses of my body, of the powers of my soul, all my respirations, all the pulsations of my heart, all the moments of my life, all that has been, is, and shall be in me—even all my sins, as far as that may be by the power of Thy wisdom and goodness which knoweth how to make all things, even sin, work together for the good of those who love Thee : I desire that all these things may be so many voices by which I may say to Thee unceasingly and everlastingly, with all the love of Heaven

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and earth : “ Amo te, amo te, etiam Domine Jesu, amo te ”—“ I love Thee, I love Thee, yea, my Lord Jesus, I also love Thee.” And if there be in me anything, or any part of my soul or of my body which asserts the contrary, or which opposes this desire, I will that it be reduced to dust and scattered to the winds.

32. *All devoted to the Love of Jesus.*—I desire also that all things which have, do, and shall exist in the order of Nature, of grace, or of glory in Heaven or on earth, or even in hell, may be so many voices saying to Thee continually and for ever, for me and in my name : “ Amo te, amo te, Domine Jesu ”—“ I love Thee, I love Thee, O Lord Jesus.” This is the spiritual use which I ought and which I desire to make of these things, which Thou hast given to me that I may employ them in loving Thee.

33. *The Riches of our Poverty.*—Further, I desire, O my Jesus, that all the powers and perfections of Thy Divinity and of Thy Humanity, all Thy states, mysteries, qualities, virtues, thoughts, words, acts, and sufferings ; all Thy sacred wounds ; every drop of Thy precious Blood ; all the minutes of Thine eternity—if one may so speak—and in general all things which have been, or are in Thy Body, in Thy Soul, and in Thy Divinity, may be so many voices which speak to Thee in my name everlastingly, and which say : “ Amo te, amantissime Jesu, amo te, bonitas infinita ; amo te ex toto corde meo, ex tota anima mea, et ex totis viribus meis et magis amare volo ”—“ I love Thee, O most love-worthy Jesus, I love Thee, O infinite Goodness ; I love Thee with all my heart, with all my soul, and with all my strength, and I desire to love Thee ever more and more.”

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Lastly, my Saviour, I desire that there may be nothing in my whole being, or in my life, in my body, or in my soul, in time or eternity, which is not transformed into love for Thee.

Fulfil these desires, O my most sweet Jesus, I beseech Thee by all that Thou art, by all Thy goodness and mercy, by all that Thou lovest and by all that loves Thee in Heaven and earth, for Thy content and for Thy pure love's sake. But, because Thy Will is mine and because I desire these things by virtue of this Thy Will, I have a firm hope that, in Thine infinite goodness, these my desires will be fulfilled in the way that Thine eternal Wisdom shall deem most fitting for the glory of Thy divine Majesty.

34. *The exiled Soul languishes with Love.*— Good Jesus, when shall there be nothing in me which shall hinder my loving Thee? Alas! I see well that this will not be on earth, but only in Heaven. O Heaven, how desirable art thou! It is there that Jesus is perfectly loved; it is there that the love of Jesus reigns absolutely; there no hearts are to be found save those which are transformed into this divine love. O earth, O world, O body of mine, dark prison-house of my soul, how unendurable are ye! Unhappy that I am, who will deliver me from this body of death? Must I dwell still longer in this dreary land of exile, on this foreign soil, in this cursed place of sin? Will it not soon come, the day, the hour, so desirable and so long desired, when I shall begin to love perfectly my most love-worthy Saviour?

Ah! my Jesus, my sweet Jesus, my beloved Jesus, shall I, then, never love Thee as I desire? God of mercy, wilt Thou not have pity on my suffering? Wilt Thou not give ear to my sighing?

Wilt Thou not hear and answer my cry of distress ? O Lord, it is to Thee that I cry, it is Thou Whom I desire, it is Thou Whom I long for ; and Thou knowest that I desire naught in Heaven or in earth, in life or in death, save Thy pure love.

Mother of Jesus, Angels of Jesus, Saints of Jesus, and all ye creatures of Jesus, have pity on my suffering ; speak for me to the Beloved of my soul, say to Him that I am languishing for love of Him. Say to Him that I desire naught, in Time or in Eternity, save His pure love—not Heaven, nor the glory of Heaven, nor the delights of Paradise, nor the sweetness of His grace, but His most pure love. Say to Him that I can no longer live without this pure love. Pray Him to hasten in me the work of His grace, to consume me wholly in His divine love, and to take me soon into the eternal kingdom of His love. “Amen, veni, Domine Jesu ”—“Amen, come, O Lord Jesus.” Come, my Life and my Light, come, my Love and my All, come into my heart to destroy all that is opposed to Thy love. Come, that Thou mayest change me wholly into love for Thee. Come, that Thou mayst draw me to Thee, that Thou mayst take me shortly to that abode of love, in which reigns the true and perfect love, in which all is love, in which there is naught but love, love unceasing, love unchanging, love eternal. O Jesus, Jesus, one and only love of my heart !

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III. EXERCISE OF PREPARATION FOR DEATH.

EXPLANATION.

I. The exercise of preparation for death may be used—

1. During the monthly retreat. In this case one may use one of the Meditations of the Blessed Jean Eudes.

2. During the yearly retreat. One may then make use of two or three meditations.

3. One may devote ten consecutive days to this preparation, as the Blessed Jean Eudes recommends. One may usefully do so during the Octave of All Souls.

II. The purpose of the meditations of the Blessed Jean Eudes is to make our death resemble the death of our Lord Jesus Christ, so that our agony may be a continuation of His agony and our death a real sacrifice. It is most interesting and profitable to compare the teaching of Bossuet with the doctrine of the Blessed Jean Eudes :

“ It is so greatly to the interest of Christians to know the mysteries and to share in the sentiments and dispositions of Jesus Christ, their adorable Saviour, in all His states—above all, in the great and terrible mysteries of His Passion, by which He accomplished the work of our salvation—that they should ever be striving to do so. It is a great grace to associate one’s soul, by means of the link of union, of company, and of intercourse which exists between the Head and its loving members, with the divine occupations of the soul of Jesus Christ, and with the heroic virtues which He practised in this state. The Saviour took upon Him, not the sins alone, but also all the interests, obligations, and duties of His children and true mystical members. Their agony was distinctly present to the eyes of His heart when He was hanging on the Cross ; He foresaw the kind of sickness of which they were to die ; He was not ignorant of how the sufferings of a violent or sudden malady would fetter not only the senses, but the noblest powers of the soul, and render them weak and powerless. Who can understand the extent, the effort of the love with which He looked upon their agony as inseparable from His ? All He did at that moment He did in payment of their debts, and in place of what they would be unable to do. He offered this agony of His children and all its consequences by an impulse of love which He communicated from that moment to those in a condition to share in it, to supple-

ment their powerlessness if their darkened reason should make them incapable at the supreme moment of sharing His dispositions.

"One of the great uses of the sacrificing of Jesus Christ to the end of time will be to renew and perpetuate His sacrifice, not only in the mystery of the Eucharist, but in the death of His faithful ones.

"It is in this frame of mind that one should receive the holy Viaticum. It is for this that the great Pontiff of the New Covenant enters into His temple—that is to say, into the body and into the soul of the Christian. The Christian, uniting himself then, not only to the adorable Body of Jesus Christ in His Sacrament, but also to His Spirit and to His Heart; acquiescing in His purpose by the submission and adherence of his will; desiring to dispose of his being and of his life in the same way as the great Sanctifier; becomes priest with Him in his death, and completes in this last moment the sacrifice to which he had been destined at his Baptism, and which he had continued every moment of his life" ("Réflexions sur l'Agonie de Notre Seigneur," t. iv.).

Preparation for Death.

The violence of the malady which generally precedes death prevents one's applying one's mind to God in order to fulfil the obligations due to Him at that time. In order to remedy this, it is most useful to devote a few days every year to the accomplishment of the exercises and the duties which one ought to render to God at the moment of death. It is related in the Life of S. Gertrude that she made use of this pious exercise. Our Lord expressed His satisfaction to her, and promised to keep this preparation for the hour of her death. We should trust in His goodness to grant us the same favour if we make use of the same exercise.

To this end, you may make, during ten consecutive days, the following meditations, or else choose one each month in your retreat.

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FIRST MEDITATION.

ELEVATION TO JESUS ON SUBMISSION TO HIS DIVINE WILL WITH REGARD TO OUR DEATH.

1. O my Lord Jesus, behold me prostrate at Thy feet, adoring Thee as my sovereign Judge, in the act of uttering the sentence of death which Thou hast pronounced against me when Thou saidst these words to Adam, and in his person to all sinners : “ Pulvis es et in pulverem reverteris ” —“ Dust thou art, and unto dust shalt thou return ” (Gen. iii. 23).

In honour of, and in union with, the very great love and the deep humility with which, at the feet of Pilate, Thou didst hear and accept the sentence of death pronounced against Thee, by his lips, on behalf of Thine eternal Father ; in homage to His divine justice, I submit with all my heart to the sentence of death which Thou hast pronounced against me from the beginning of the world ; acknowledging that I have merited it—not only on account of the original sin in which I was born, but for each one of the sins which I have committed during my life.

2. But, my God, were I guiltless of all sins, both original and actual, nevertheless I acknowledge that, because of the sovereignty and absolute power Thou hast over me, Thou canst most justly deprive me of life, destroy me, do with me as it pleaseth Thee. For this reason, in honour of and in union with, the deep love and submission with which the blessed Virgin Thy Mother—who owed naught to Thy justice, nor was subject to death on account of sin either original or actual—accepted death in order to do homage to Thy sovereignty ;

I accept it also in order to render homage to this Thy sovereignty, yielding myself wholly into Thy hands for this and all other things, that Thou mayst dispose of me, in Time and in Eternity, as it shall please Thee for Thy greater glory.

3. O Jesus, Thou art eternal and immortal, Thou art Life and the Source of all life ! Nevertheless Thou willedst to die on a Cross the most cruel and most ignominious of all deaths, in order to do homage to the justice, sovereignty, and to the divine and eternal life of Thy Father, and to prove Thy love for me. For this reason, O my Saviour, even were I not condemned to die on account of my sins, and were I nowise dependent on Thy sovereignty (which is impossible) ; even if Thou hadst not died for me in particular ; yet dying, nevertheless, as Thou hast willed to die, I ought not only to accept death, but even to desire to die in order to honour Thy holy death ; as also all Thy creatures ought, of their own will, become subject to death in order to do homage to the death of their Creator.

But, even hadst Thou not died, O my God, all living beings ought, most willingly, to sacrifice their life to Thee, in order to do homage to Thy divine and immortal life, to Thy supreme and eternal Being ; in order to bear witness and to protest by this sacrifice that Thou alone art worthy to exist, and that all other beings, all other life, should not venture to appear in presence of Thine, as the stars of heaven grow dark in presence of the sun.

To honour and render homage to Thy life and Thy death, in union with the great love which caused Thee to die in order to satisfy the justice of Thy Father ; to affirm in presence of Heaven and

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earth that there is but one life worthy to exist : that which Thou sharest with the Father and the Holy Spirit ; in union also with the ardent love with which Thy blessed Mother, all Thy Saints and especially Thy holy martyrs, embraced death with all their hearts ; I, too, accept and embrace, with all my heart, such death as it shall please Thee to send me, at what time, in what place, in what manner, and with what attendant circumstances shall please Thee.

If Thou ordainest that I die a cruel or even an ignominious death ; that I be forsaken, and deprived of all human aid ; that I lose all use of my senses and of my reason ; provided that Thou be ever with me—Thy Will be done ! I desire to accept all in honour of Thy death so cruel and ignominious, of Thy abandonment on the Cross even by Thy Father, of Thy patience when Thou wert treated as mad by Herod and his Court.

Lastly, O my sweet Jesus, I place myself entirely in Thy hands, I yield myself wholly to Thy good pleasure. Only one thing I beseech Thee to grant me : that as Thou didst die in love, of love, and for love, so I, if I be not worthy to die *of* Thy love, or *for* Thy love, may at least die *in* Thy love.

4. O Mother of Jesus, truly it would seem unfitting that thou shouldst die—thou who art the Mother of the Eternal, of Him Who is Life ; nevertheless, in homage to the adorable death of thy Son, thou didst submit thyself most willingly to death. Therefore, O holy Virgin, in honour of the death of her who is the Mother of our Creator, and our sovereign Lady, I offer thee my death and that of all mankind. Deign to beg for us of thy divine Son the grace of dying in His love.

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SECOND MEDITATION.

THANKSGIVING FOR BENEFITS RECEIVED.

Having accepted death with these dispositions, the next step to take is to thank our Lord for all the favours we have received at His hands.

1. O Jesus, I consider and adore Thee as the principle and source of all good and of all graces temporal and eternal, especially of those which Thou hast bestowed on me. I refer all these graces to Thee, as to Him from Whom they emanate and to whom, therefore, the glory is due.

O good Jesus, who can know all the favours Thou hast bestowed on me? Verily, they are without number, and I am altogether powerless to thank Thee worthily. Ah, Lord, let all that has been, is, and shall be in me, all creatures in earth and in Heaven—Thine Angels and Saints, Thy blessed Mother, Thy Holy Spirit, Thine eternal Father, all the powers of Thy Divinity and of Thy Humanity, all the graces and mercies emanating from Thee from the beginning of time—let all be employed in praising Thee everlastingly, all transformed into eternal praise to Thee.

O Father of Jesus, Holy Spirit of Jesus, Mother of Jesus, Angels and Saints of Jesus, creatures of Jesus, bless and give thanks eternally to Jesus for me. O divine Jesus, glorify Thyself for me, and give thanks a hundredfold to Thyself for me!

2. O good Jesus, Thou knowest how many favours and benefits I have received from Thy blessed Mother, from Thy Angels and Saints in Heaven, and from many persons on earth; Thou knowest also how incapable I am of acknowledging them, and of thanking Thee for them, as I ought.

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For this reason I have recourse to Thee, beseeching Thee most humbly to supply what is lacking in me, and to give to all these persons, both in Heaven and earth, all I owe them for the benefits I have received at their hands.

3. O Mother of grace, Mother of my God, it is through Thee that I have received all the graces which have been bestowed on me from Heaven. May Heaven and earth bless thee for me and for all those who, having received of Thy favours, yet do not thank Thee.

THIRD MEDITATION.

OF CONFESSION, AND OF THE SATISFACTION WHICH WE MUST MAKE TO GOD FOR OUR SINS.

Having thanked God for the favours which He has bestowed on us all through our life, it is most necessary to ask pardon for our sins and to strive to make to Him some reparation. To this end, we should make a good confession—if not a general confession, at least one made with as much care and preparation as if it were to be our last. It will be well, also, on this day, to pass a short time in making use of the following elevations:

1. O most love-worthy Jesus, Thou hast created me solely that I may love and serve Thee, Who art infinitely worthy of all service and love, to Whom I owe all. Nevertheless, I have scarcely done aught save offend Thee, by thought, word, and act, by all my bodily senses, and by all the faculties of my soul, by the sinful use I have made of Thy creatures, by disobedience to Thy commandments and in an infinite number of ways. O God, what

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sins, what ingratitude, what unfaithfulness ! Lord Jesus, I plunge all these my offences in the tide of Thy love and in the abyss of Thy mercy. Oh, would I could be all transformed into suffering and contrition, that I might deplore and, by tears of blood, wipe out the offences I have committed against this immense Goodness which merits to be so greatly loved and honoured ! My God, what can I do in reparation of the dishonour I have caused Thee by my sins ? Oh, if it would suffice to suffer all the torments and all the martyrdoms possible ! But, alas ! were I to exhaust all my strength in chastising myself, were I to endure all the tortures which ever have been, are, and will be endured in all the world, I still could not, of myself, make reparation for the insult I have offered Thee by the least of my faults.

2. But I offer Thee, O good Jesus, all the glory, all the love, all the service which Thy Saints and Thy most blessed Mother have rendered Thee in all their life by their holy thoughts, words, and actions, by the holy use which they made of their bodily senses and of the faculties of their souls, by the virtues they practised and by the sufferings they endured, in satisfaction for all the sins of my life. In the same way I offer Thee all the honour which has ever been, or which will ever be, rendered Thee by all Thy Angels, by Thy Holy Spirit, by Thyself, and by Thine eternal Father, in reparation of the dishonour I have done Thee during my life.

3. O Father of Jesus, Holy Spirit of Jesus, Mother of Jesus, Angels and Saints of Jesus, offer for me to my Saviour all the love and glory which you have ever rendered Him, in satisfaction for the wrong I have done him by my sins.

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4. Ah, miserable sinner that I am ! In offending my God I have offended all things : I have offended the Father, the Son, the Holy Spirit, the Mother of God, all the Saints and Angels, and generally all creatures whose interest is the interest of their Creator and who are offended by what offends Him. What means are there, my God, of making reparation for so many offences, satisfaction to so many persons, of paying so heavy a debt ? I know what I will do : I possess my Jesus, Who hath in Himself an infinite treasure of virtues, of merits, and of holy deeds, and Who has been given to me to be my treasure, my virtue, my sanctification, my redemption, and my reparation ; I will offer Him in reparation and satisfaction for all the offences which I have committed against them. O holy Father, O divine Spirit, I offer you all the love and all the honour that my Jesus rendered you throughout His life, by His divine thoughts, words, and actions, by the divine use which He made of all parts of His Body and of His Soul, by all the virtues He practised, and by all the sufferings He endured ; in satisfaction for all the offences which I have committed against you in all my life.

O blessed Virgin, O holy Angels, O blessed Saints, I offer you my Treasure and my All, which is Jesus ; accept from Him, I beseech you, that which will pay the debt I owe you on account of my sins and negligences.

5. O my Jesus, my all-worthy Redeemer, do Thou Thyself make reparation for my sins, and atone for all the omissions of which I have been guilty in all my life with regard to Thy Father, Thy Holy Spirit, Thy blessed Mother, Thy Saints, and to all the persons whom I have offended.

I give myself to Thee, to do and suffer all it shall please Thee to this end, accepting henceforth all the pain of mind and body which I may have to endure, whether in this world or in the world to come, in satisfaction for my sins.

6. O most holy Virgin, I had so many obligations to serve and honour thee, and I have so little honoured and so often offended thee by offending Thy Son! I ask thy forgiveness, O Mother of Mercy; and in satisfaction I offer thee all the honours ever rendered thee in Heaven and earth, and I beseech all the Angels, all the Saints, the Holy Spirit, Thy Son, and the eternal Father to atone for my negligence, and to give thee all the glory which I should have rendered thee in all my life.

FOURTH MEDITATION.

OF THE HOLY COMMUNION.

Holy Communion being the holiest and most efficacious means which God has given us of doing Him honour, of fulfilling our obligations to Him, and of preparing ourselves to die a holy death, we should be careful to choose a day each month in order to prepare ourselves to communicate with an especial devotion and with as much care and fervour as if it were destined to be our last Communion. You will find the exercise for Holy Communion in the third part of this book.

I will only add: Offer this last Communion to our Lord (1) in honour of all He is, in Himself and for you; (2) in thanksgiving for all the effects of His love for His Father, for all His creatures, and especially for you; (3) in satisfaction for all the dishonour which has ever been done Him by

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the sins of all the world, especially your own ;
(4) for the accomplishment of all His purposes with regard to all mankind—yourself in particular.

Then give yourself to the eternal Father, and beseech Him to unite you to the most deep love with which He received His Son Jesus on the day of His Ascension into His bosom and into his heart.

Give yourself to Jesus, and beseech Him to unite you to the most ardent love and the deep humility with which He instituted the most holy Sacrament of the Altar.

Offer yourself to the blessed Virgin, to S. John the Evangelist, to S. Magdalene, to S. Mary of Egypt, and to all the Saints, beseeching them to make you a partaker in the love, fervour, and humility, in the purity and holiness with which they made their last Communion.

After having communicated, and having offered to our Lord the usual thanksgiving with an unusual fervour, adore all the purposes He has had with regard to you from all eternity. Ask His forgiveness for the hindrances you have placed in the way of these purposes all your life. Pray Him with all your heart not to allow you to die before the designs of His goodness and the work of His grace are accomplished in your soul. Give yourself to Him with a hearty desire and a firm resolution to labour to forward the accomplishment and consummation of His work in you, and to destroy all that might oppose it, so that you may be able to say to Him in the last day of your life what He said in His last hour : “ *Opus consummavi, quod dedisti mihi ut faciam* ”—“ I have accomplished the work which Thou gavest Me to do ” (S. John xvii. 4).

FIFTH MEDITATION.

OF THE SACRAMENT OF EXTREME UNCTION.

For the reason that we know not whether we shall be in a condition to think of God when the time shall come for us to receive the Sacrament of Extreme Unction, it is well to choose a day in which to fulfil the duty we owe to our Lord and to make use of the following prayers in order to prepare us to receive it well.

1. O Jesus, I adore Thee as the Institutor of the Sacrament of Extreme Unction, as the Source of all the grace therein contained—grace which Thou hast acquired by the effusion of Thy precious blood. I refer to Thee all the effects of grace which Thou hast ever produced in souls by means of this Sacrament, and I praise Thee a thousand times for all the glory procured to Thee by this same Sacrament. I adore all the purposes Thou hadst in instituting it, and I yield myself to Thee that Thou mayst fulfil in me these Thy purposes, beseeching Thee to grant me the favour of receiving this Sacrament at the end of my life, or, if I be not able to receive it, to bestow upon my soul, in Thy great mercy, the same graces as if I received it in very deed.

2. O Jesus, I adore Thee in the holy unction which Thou hast willed the loving S. Magdalene to make on Thy sacred Body in the last years of Thy life, and in the unction made by S. Nicodemus and S. Joseph of Arimathea at the moment of Thy death and burial. I offer Thee all the sacred unctions which have been, and which will be made in this last Sacrament, on the bodies of all those Christians who have received, or who will

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receive it, in honour of this unction made on Thy divine Body.

3. O good Jesus, I adore Thee as the great High Priest, to Whom it primarily pertains to confer all Sacraments. I offer myself to Thee in this high character of Thine, and I beseech Thee to come into my heart to prepare me for the reception of the Sacrament of Extreme Unction, and to produce in me all the effects of grace which the external ceremonies of this Sacrament represent.

In order, on my side, to prepare myself, behold me at Thy feet, O my Saviour, accusing myself in Thy presence and in presence of Thy Angels and Saints, of all the sins of my life, imploring forgiveness with all the humility and contrition of which I am capable, and beseeching Thee, Thy blessed Mother, and all Thy Angels and Saints, with all my heart to beg forgiveness for me of the eternal Father, and to offer to Him, in satisfaction for my sins, all that Thou hast done and suffered throughout Thy life.

O good Jesus, come now, come into my soul, into my heart. Come that Thou mayest diffuse therein Thy holy peace, and that Thou mayest destroy in me all which may trouble the peace and calm of my spirit. Come, that Thou mayest wash and purify me by Thy precious Blood from all stain of sin. Come, that Thou mayest give me pardon, absolution, full and entire remission of all my sins.

O most sweet Jesus, I offer and present unto Thee all my senses and all the members of my body, all the faculties of my soul: anoint them, I beseech Thee, with this holy and sacred oil which ever flows from Thy divine Heart—the oil of Thy

grace and mercy, and by this heavenly unction wipe away all stain of sin. O my dear Jesus, I offer Thee the holy use which Thou, with Thy blessed Mother and all Thy Saints, hast made of all Thy senses and of all the members of Thy body and of the faculties of Thy soul, in satisfaction for the bad use which I have made of mine. Give me grace, I beseech Thee, to employ them, henceforth, solely for Thy glory.

Lastly, O most love-worthy Jesus, give me, I beseech Thee, Thy holy benediction; pray Thy Father and Thy Holy Spirit to unite in blessing me, so that, by the virtue of this divine and puissant benediction, all in me that is displeasing to Thee may be destroyed, and that I may be for ever transformed into blessing and praise to Thy Father, to Thee, and to Thy Holy Spirit.

SIXTH MEDITATION.

OF THE LAST WILL AND TESTAMENT OF JESUS.

One day of our retreat we shall devote to making our will in imitation and in honour of the last will and testament of Jesus. In presence of God we shall endeavour to make ours in the same spirit and with the same dispositions.

O Jesus, I adore Thee in the last days of Thy life. I adore all that then took place in Thee, but especially I adore Thee making Thy will in the upper room, in the Garden of Olives, and on the Cross. I adore, I bless, I glorify Thy great love for Thy Father, Thy ardent charity for us, and all the other holy dispositions with which Thou hast made it.

We find five clauses in Thy will. The first

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concerns Thine enemies ; for, oh, wondrous excess of goodness ! the first word and the first prayer Thou dost utter on the Cross is for Thine enemies, imploring Thy Father to forgive them—and that at the moment when they were crucifying Thee (S. Luke xxiii. 24). The second clause concerns Thy Father, into Whose hands Thou dost commend Thy spirit with these words : “ Father, unto Thy hands I commend My spirit ” (S. Luke xxiii. 26).

And Thou speakest these words not only of Thy divine Spirit, but also of mine, and of the spirits of all who belong to Thee ; Thou hast them present in Thy mind at that supreme moment and Thou dost look upon them as Thine—as being one with Thy Spirit by virtue of the close union existing between them and Thee. For this reason, in pronouncing these words : “ Pater, in manus tuas commendo spiritum meum,” Thou dost speak at once for Thee and for me ; Thou dost commend my spirit, with Thine, to Thy Father ; and Thou dost address this prayer to Him Who is Thy Father and mine, with an equal love in Thine own name and in my name, in prevision of the moment when my spirit shall leave my body. This is why Thou callest Him “ Father ”—Father in general, and not “ My Father ” in particular—to show that Thou dost regard Him not only as Thy Father, but as the common and universal Father of all Thy brethren ; and that Thou dost pray, not only for Thyself, but for all those that belong to Thee, and this with a filial love and trust on Thine own behalf and on theirs—for which all love and blessing be Thine eternally.

The third clause of Thy will concerns Thy blessed Mother, to whom Thou dost give that which is dearest to Thee after herself—Thy beloved

disciple S. John the Evangelist, and in his person all Thy disciples and children to the end of time. For in saying these words to Thy blessed Mother, "Woman behold thy son" (S. John xix. 26), Thou givest to her not only S. John, but also all Christians to be her children; and thus Thou givest her what Thou holdest most dear. In the same way, in saying to S. John these words, "Behold thy Mother" (S. John xix. 27), Thou dost give to him and to all Christians her who is the most precious to Thee of all created beings, Thy most blessed Mother. Thou dost give her to them to be their Mother, as she is Thine, bestowing on them the relationship and character of sons—that closest of all ties which united Thee to her.

For this reason, when Thou declarest to her this substitution, Thou callest her not *Mother* but *Mulier* (*Woman*) to show that Thou dost yield up to us Thy character of Son, and Thou dost give us as Mother her who until then had been Thine, but who for a time was to be deprived of this title by the death of her Son. Thus then, O good Jesus, Thou hast given me by Thy last will and testament to Thy blessed Mother, and Thou hast given me to her, not only as slave, servant, or subject, but in the noblest and closest of all characters—the character of a son: "*Mulier, ecce filius tuus.*" And reciprocally, Thou gavest her to me, not only as Queen and Sovereign Lady, but in the most honourable, the dearest character possible—as a Mother. O love! O excess of goodness! Oh, why is not the whole world inflamed with love in return for such goodness!

The fourth clause of Thy will concerns us in a special manner. For we have our part in it in

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so many ways that it seems to have been made solely for us.

1. During the last days of Thy life Thou dost give proof to us, in Thy last words, of Thy love so unmeasured and so extraordinary. Thus, Thou dost assure us that *Thy Father loveth us as He loveth Thee* (S. John xvii. 23) and that *Thou dost love us as Thy Father loveth Thee*. Thou dost also order us to *love Thee as Thou dost love the Father, to love one another as Thou hast loved us* (S. John xv. 9).

2. During those last days Thou dost give and commend us with deep solicitude and affection to the Persons the most worthy, the most powerful, those whom in heaven and earth Thou most lovest and by whom Thou art most loved—to thine eternal Father and to Thy divine Mother. To Thy Father, for, shortly before Thy crucifixion, Thou didst address to Him this prayer for all those who belonged to Thee: *Holy Father, keep in Thy name those whom Thou hast given Me. I pray not for these only* (speaking of Thine Apostles), *but for all those who shall believe in Me* (S. John xvii. 20). When Thou wert on the Cross Thou didst commend our souls with Thine into His hands. Thou didst commend us also to Thy blessed Mother by giving us to her to be her children.

3. We have our share in Thy will inasmuch as, on the eve of Thy death, in that last public and solemn prayer, Thou didst ask and obtain for us of Thy Father the greatest benefits possible for Thee to ask or for Him to bestow. For these are the requests Thou didst make on our behalf: "I will, Father, that those whom Thou hast given Me be there where I am" (S. John xvii. 24)—that is to say, I will that they have their dwelling and their rest in Thy bosom and in Thy heart. "Holy

Father, may the love wherewith Thou hast loved Me be in them " (S. John xvii. 25, 26)—that is to say, Love them as Thou lovest Me ; love them with the deepest, most ardent, most divine love which is and can be. Look upon them with the same eyes with which Thou dost regard Me ; love them with the same heart with which Thou lovest Me ; use them as Thou usest Me, and give to them all Thou givest to Me. " Holy Father, that they may be one as We are one. That they may be one in Us, as Thou, my Father, art in Me and I in Thee. I in them and Thou in Me, that they also may be one " (S. John xvii. 21-23). Ah ! what love ! Lord, what more couldst Thou ask of Thy Father for us ?

4. We have our share in Thy will, because on the eve and on the day of Thy death Thou didst give us all that Thou didst possess most rare and most precious. Thou didst give us Thine eternal Father to be our Father—beseeching Him to love us with a paternal love. Thou didst give us Thy blessed Mother to be our Mother. Thou didst give us Thy most holy Body in the Eucharist ; Thy holy Soul at Thy death according to Thy word, " I give My soul for My sheep " (S. John x. 15). Thou didst give us Thy precious blood to the last drop, Thy life, Thy merits, Thy sufferings, Thy Humanity, and Thy Divinity, according to Thy saying, " I have given them the light which Thou gavest Me " (S. John xvii. 22). In a word, Thou gavest us *all*, without reserve. Ah, Lord, how admirable is Thy goodness which overwhelmed us with benefits in that same hour in which we overwhelmed Thee with sufferings ! Ah, my sweet Jesus, how is it possible that we should love Thee so little, that we should hold Thee so cheap ! How is it possible

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that so great a love should be so lightly valued, so despised by those on whom Thou hast lavished it !

The fifth and last clause of Thy will was pronounced on the Mount of Olives, when, on the point of leaving Thine Apostles and ascending into heaven, Thou didst give them Thy holy benediction. We have also our share in this clause, for in giving Thy benediction to Thine Apostles and disciples Thou didst give it to all and each of us who were at that moment as clearly present to Thy mind as we are now. Oh, may heaven and earth bless Thee, and all that is therein be transformed into thanksgiving without end.

Lo ! O good Jesus, the five clauses of Thine admirable will, in honour of which I desire, if it please Thee, to draw up mine in this manner :

OUR SPIRITUAL LAST WILL AND TESTAMENT.

I. O most sweet Jesus, in honour of, and in union with, the love which impelled Thee to shed Thy blood, to die for Thine enemies, and to pray Thy Father to pardon those who crucified Thee, I forgive fully and freely, without any reserve or restriction, all those who have offended or displeased me, and I beseech Thee, too, to pardon them. I offer myself to Thee, ready to do and suffer for them all it shall please Thee to inflict—even to shed my blood and die for them if need be and if Thou desirest it of me. I ask pardon, also, on my side, with all the humility of which I am capable, of all those whom I have offended or displeased throughout my life, and I offer myself to Thee to make all the reparation it shall please Thee to require.

2. In honour of, and in union with, the great love, perfect trust, and all the other holy dispositions with which Thou commendest Thy Soul, and all the souls belonging to Thee, into Thy Father's hands, I give and yield my soul, together with the souls of those under my care, into the hands and into the most loving heart of this divine Father, Who is my God, my Creator, and my most loving Father. I thus commend them, so that He may dispose of them as it pleaseth Him, trusting, nevertheless, in His infinite goodness to place them with Thine, O my good Jesus, in His bosom, that they may love Him and bless Him eternally with Thee according to the desire which Thou didst express by these words : " I will, Father, that those whom Thou hast given Me be there where I am " (S. John xix. 24).

3. In honour of, and in union with, the great charity with which Thou didst commend all Thy friends and children to Thy blessed Mother, I give and resign into the hands of this holy Virgin all those whom Thou hast placed under my care, beseeching Thee, O good Jesus, Thyself to give and commend them to her. I also do beseech her with all my heart, by the great love Thou bearest her and by her love for Thee, and by that love which impelled Thee to confide to her Thy friends and children, to regard them as especially her children and to be their true Mother.

4. In honour of, and in union with, the most puissant love with which Thou didst commend me to Thy Father, in the last days of Thy life ; with which Thou didst ask for me benefits so great ; with which Thou gavest me all that Thou didst hold most dear as a proof of Thy love—in union with this great love, I commend to Thee all those

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to whom I owe this duty, and I ask for them all that Thou didst ask of Thy Father on my behalf on the last day of Thy life. I give myself to Thee with all my heart for ever. I give myself to Thee that I may love Thee as Thou lovest Thy Father and as Thy Father loveth Thee. I give myself to Thee that I may love my neighbour as Thou lovest me—ready to shed my blood and give my life for him, if it be Thy good pleasure.

5. O Jesus, God of blessings, I adore Thee in that last moment of Thy sojourn on this earth, when, on the Mount of Olives, Thou wert about to leave the earth and ascend into Heaven. I adore Thee, giving Thy holy benediction to Thy blessed Mother, to Thine Apostles, and to Thy disciples. I adore the great love and all the other dispositions of Thy holy soul with which Thou hast performed this action related in the Holy Gospel (S. Luke xxiv. 50).

O good Jesus, behold me prostrate at Thy feet, in union with the humility and the other holy dispositions with which Thy blessed Mother and Thine Apostles and disciples prostrated themselves when Thou didst give them Thy benediction: beseeching Thee most humbly by the love Thou bearest them, and by their love for Thee, to give at this moment, to me and to all those whom I have commended to Thee, Thy most holy benediction, so that, by virtue of this divine blessing, all in us which is displeasing to Thee may be destroyed, and that we may be all transformed into eternal praise, love, and blessing towards Thee.

SEVENTH MEDITATION.

OF OUR LAST AGONY AND THE MOMENT OF DEATH.

We shall look upon this day as being our last, and we shall try to spend it with as much care and devotion as if we had only this one day left in which to love God. To this end, we must devote ourselves to contemplating and adoring our Lord in the last day of His life on earth, and to doing all we do with His holy and divine dispositions, uniting ourselves to them in readiness for the last day of our life. We shall beg Jesus Himself to unite us to His holy dispositions, to imprint them in us so that we may be numbered with those of whom it is said, "Blessed are the dead who die in the Lord"—that is to say, those who die in the spirit and in the dispositions in which our Lord Jesus died.

We should act in the same way with regard to the Blessed Virgin, considering her in the last day of her life, uniting ourselves to her dispositions and offering her the last day of our life in honour of the last day of hers.

I will also add that it is well, on this day, to adore Jesus and to honour His most holy Mother in their last agony and in their death, and to offer them our last agony and death, beseeching them to unite them to theirs and to bless and sanctify them by theirs. It is also well to adore the power of that divine love which was the cause of the death of Jesus and of His blessed Mother ; beseeching Him to grant that we too, like them, may die *of* love and *for* love—our life consumed by this sacred fire.

Honour also, on this day, all the holy martyrs

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and all the other Saints in their last agony and death. Offer to them your last agony and death ; pray them to unite you to the holy dispositions with which they prepared for death, and to permit you to partake of the love and glory which they rendered to our Lord on the last day of their life and at the moment of their death.

Pray especially to S. John the Evangelist, S. Magdalene, the good thief who died in company with Jesus, and all the Saints who were present at the death of the Son of God, that they may be present at your death and may assist you by their prayers.

On this day, too, it would be a fitting thing to read the Passion of our Lord, the seventeenth chapter of the gospel of S. John, which contains the last discourses and prayers of Jesus before He went forth to meet His Cross ; also the prayers of the Church for the dying soul, which are most profitable reading. For you do not know if, in the last day of your life, you will be in a state to make use of these means of preparation for a holy death. It is for this reason that it is well to forestall that day, and to read the Passion of our Lord and the above-mentioned prayers with all the devotion you would desire to have when dying, and with which they have ever been read by Holy Church.

Above all, while reading the last words and prayers of Jesus, give yourself to Him with the desire of uttering these words and prayers in union with the love with which He pronounced them, begging Him to imprint in your heart these dispositions in readiness for the last day of your life and to make these holy words efficacious to you.

Lastly, prostrate yourself at the feet of Jesus,

to beg Him to bestow on you His holy benediction for the last day of your life—in this way :

“ O Jesus, give me, I beseech Thee, Thy holy benediction for the last day of my life, and grant in Thy great goodness that the last instant of my life may be consecrated to the glory of the last instant of Thy life, and that my last breath may be an act of pure love to Thee.”

You may also address the same prayer to the blessed Virgin.

EIGHTH MEDITATION.

OF THE PARTICULAR JUDGMENT WHICH TAKES PLACE AT THE MOMENT OF DEATH.

It is a most holy practice, when one is present at a death, to kneel down, in order to adore the Son of God coming to judge this soul even while still in the body, in which it dwells until His judgment has assigned to it another abode. It would be easy to prove this coming of the Son of God to judge each one of us at the moment of death by several passages of Holy Scripture, which allude to it clearly, but this is not the place. That which I have to say now is that, if it is well to adore the Son of God in the judgment which He pronounces on others at their death, much more should we adore Him for His coming to us and for the judgment which He will pronounce on us at our death, rendering Him now of our own free-will and out of love for Him what we shall be obliged of necessity to render Him then. This is therefore our exercise on this day, in this way :

I. *Jesus laden with the Sins of the World.*—O Jesus, Thou art the Holy of holies, Thou art all

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holiness—infinately removed from all sin and imperfection. And, nevertheless, I behold Thee prostrate at Thy Father's feet in the Garden of Olives, and the following day at the feet of Pilate, where Thy Father, considering Thee as bearing the sins of the whole world and as standing in the place of all sinners, exercises His justice on Thee, pronounces against Thee the sentence due to sinners, and condemns Thee to the death of the cross. And Thou dost accept this judgment with the most perfect submission, the deepest humility, and the most ardent love for Thy Father and for us. O Jesus, I adore and glorify Thee in this moment of judgment, and in all the holy dispositions of humility, detestation of sin, submission, and love, with which Thou didst accept it.

2. *Jesus the Sovereign Judge.*—In honour of, and in union with, these dispositions of Thine, behold me prostrate at Thy feet, O Jesus, whom I acknowledge and adore as my sovereign Judge. I submit myself most willingly to the supreme right Thou hast to judge me. I rejoice infinitely that Thou hast this sovereign authority over me and over all mankind and over the Angels. I bless Thy Father a thousand times for having conferred on Thee this authority, and I do protest to Thee that if—which is impossible—Thou hadst it not and it were mine, I would strip myself of it in order to bestow it on Thee. I do protest, further, that were I in no wise subject to this Thy power of judgment, I should of my own free-will submit myself to it in homage to Thy divine justice and to the judgment pronounced on Thee by Thy Father during Thy holy Passion.

3. *Act of Submission.*—O Jesus, I adore Thee

drawing near to me in the hour of my death in order to judge me. Make me, I beseech Thee, to share even now the divine light by which Thou wilt, at that moment, enable me to see clearly all that has happened in my whole life, in order that I may render an account of it to Thee ; make me to share also the zeal of Thy justice with which Thou wilt avenge Thyself on my sins, so that even now I may see clearly my faults, and avenge Thee for my sins by a perfect contrition and by a horror and loathing of them.

4. *Confession of our Sins.*—O my God, that my sins are numberless I confess it in presence of Thee, of Thy blessed Mother, and of Thine Angels and Saints, and from henceforth I condemn myself and I affirm that there is no torture on earth, in Purgatory, or in Hell, capable of fully expiating my sins did not Thy mercy and the virtue of Thy precious Blood intervene in my favour ; for all such torments are finite, whereas the insult I have offered you by my sins is infinite, because Thine offended Majesty is infinite.

Nevertheless, O God of mercy, suffer me not to be of the number of those unfortunate ones who will never love Thee. But bear in mind, O Saviour of my soul, that Thou didst will to be judged in my stead, and that Thou art altogether worthy to obtain the pardon for my sins, which Thou hast asked of Thy Father. Offer, therefore, to Thy Father the judgment pronounced on Thee for my sins, and beseech Him to pardon them, not to *me* but to *Thee*.

O Mother of mercy, Mother of Jesus, O Angels of Jesus, O Saints of Jesus, offer to God for me all your merits and labours, and all the glory you have ever rendered Him, in satisfaction for my sins.

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Pray Him to use me, not according to the rigour of His justice, but according to the multitude of His mercies, so that with you I may love and bless Him for ever.

NINTH MEDITATION.

OF DEATH AND BURIAL.

As Jesus Christ our Lord willed to pass through all the states of our human and mortal life in order to honour His eternal Father in them, and to bless and sanctify them to us, so we ought to have a holy zeal in honouring Him in all the states through which He passed. In order to follow out this scheme, having now adored Him in the last moment of His life, and having offered Him the last moment of ours, it is now fitting that we should adore Him in the state of death in which He passed the space of three days, and that we should consecrate to Him the state of death in which we shall remain from the last moment of our life until the day of the general resurrection—in this way :

1. O Jesus, Thou art the Life, Thou art Life eternal, Thou art the source of all life, nevertheless I see Thee plunged in the darkness and shadow of death.

I see that Thou dost bid farewell for a time to Thy beloved Mother, to Thy dear Apostles and disciples, and to all Thy friends, whom Thou leavest mourning in grief deeper than any which ever has existed or will exist.

I see Thy holy Soul separated from this deified body, with which she had enjoyed a union so holy, so intimate, so divine.

The Reign of Jesus

I see this same Body, most holy and most divine, lying in the dust of a sepulchre.

O my Jesus, I adore, praise, and glorify Thee in all these mysteries. I offer Thee all the honour rendered Thee in this state by Thy blessed Mother, by S. Magdalene, by all Thy Apostles and disciples, by Thy Angels, by the holy souls delivered by Thee out of Limbus, and by Thy whole Church. I offer Thee also all the glory which Thy Father hath given Thee, and which Thou enjoyest now in Heaven, in compensation for this humiliation which Thou didst endure on earth.

I offer the state of death in which I shall one day be in honour of this Thy state of death. I offer Thee the separation from my relations and friends as an act of homage to the most bitter separation which was imposed on Thee, from Thy dearest Mother and from Thy beloved Apostles and disciples.

I offer thee the grief and the tears of my relations and friends in honour of the grief and the tears of Thy afflicted Mother and Thy grief-stricken Apostles. I offer Thee the separation of my soul and body in honour of the miraculous separation of Thy holy Soul and sacred Body. I offer Thee the state in which my soul will be until it is reunited to my body as an act of homage to the state of Thy Soul during the time of its separation from Thy Body.

I offer Thee the burial of my body in honour of the burial of Thy holy Body. And, in union with the love with which Thou hast willed Thy most holy Body to remain in the earth, and with which Thou hast so often given me that same Body in Holy Communion—to me who am but a worm and vile earth—I give, most willingly, my body

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to the earth and to the worms, and I consent that it shall be reduced to dust. I do so, however, on condition, if it so please Thee, O my Saviour, that every grain of the dust into which my flesh and my bones shall be reduced, may be so many tongues and voices to praise and glorify continually the adorable mystery of Thy burial; and that thus I may be able to say with the Psalmist: "Omnia ossa mea dicent, Domine, quis similis tibi?"—"All my bones say: Lord, Who is like unto Thee?" (Ps. xxxiv. 10).

2. O divine Jesus, Thy Body and Thy Soul, separated one from the other, remained, nevertheless, united to Thy Divinity; for this reason. They are ever worthy of infinite honour and adoration. I adore, therefore, Thy most holy Soul descending into Limbus; I adore all that took place in it, and all the effects it produced in the souls of the holy patriarchs during the time of its separation from Thy Body. I adore also Thy Body in the tomb in all its members and parts—for there is nothing in it which is not infinitely adorable. I adore you, O most holy eyes of my Saviour. I adore you, O sacred ears of my God. I adore and praise you, O divine mouth, O blessed tongue of Him Who is the eternal Word of the Father. I adore and bless you, O divine hands and sacred feet of my Lord. I adore and love Thee, O most love-worthy heart of Jesus. Alas, my beloved, to what a state art Thou reduced because of me! Those sacred eyes, whose gentle gaze rejoiced all who conversed with Thee, are darkened now by the shadows of death. Those holy ears, ever open to the cry and to the prayer of the unhappy, are closed and hear no more. That divine mouth, full of the words of life, is

become dumb and speechless. Those blessed hands which have wrought such wonders, are powerless and motionless. Those divine feet, so often wearied for the salvation of mankind, can stir no more. But, above all, this heart of my Jesus, so love-worthy, that most worthy and most noble throne of the divine love, is lifeless and insensible. Ah, my dear Jesus, what hath reduced Thee to so piteous a state? It is *my sins* and *Thy love*. Ah, cursed and loathed sin, how dost thou fill me with horror! O love of my Saviour, how do I love Thee, how do I bless Thee for ever!

3. O good Jesus, I yield myself up to the might of Thy holy love, and I beseech Thee to place me, even now, in that state of death in which Thou wert. Extinguish in me wholly the life of sin and of the old Adam. Make me to die perfectly to the world, to myself, and to all which is not Thee. Mortify my eyes, my ears, my tongue, my hands, my feet, my heart, and all the faculties of my body and soul, that I may be able neither to see, nor hear, speak, taste, act, walk, neither love, think, or will, nor make use of any part of my body or of my soul, save according to Thy good pleasure and according to the leading and impulsion of Thy divine Spirit.

4. O my beloved Jesus, I give myself to Thee that Thou mayest produce in me the effect of these words of Thine Apostle: "Ye are dead, and your life is hid with Christ in God" (Col. iii. 3). Do Thou hide me and bury me with Thee in God. Bury my mind, my heart, my will, my life, and my whole being, in Thy mind, in Thy heart, in Thy will, in Thy life, and in Thy being, so that I may have no thoughts, no desires, no affections, no feelings or dispositions other than Thine. And

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as the earth changes, and assimilates to itself the bodies buried in it, so do Thou convert and transform me wholly into Thee. Bury also my pride in Thine humility, my coldness and indifference in the fervour of Thy divine love, and all my other vices and imperfections in Thy holy virtues and perfections ; that, as the earth consumes all the corruptions of the body buried in it so all the corruptions of my soul may be consumed and destroyed in Thy divine perfections.

5. O Mother of Jesus, I honour and revere thee in thy death and burial. I offer thee all the honour rendered thee at that moment by the Angels and the holy Apostles. I thank thee for all the glory which thou didst then render to the death and burial of Thy Son. I offer thee my death and burial, beseeching thee to obtain for me, by thy holy prayers, that all which shall take place in me then may be an eternal homage to the death and burial of thy Son.

TENTH MEDITATION.

OF THE ENTRANCE OF OUR SOUL INTO HEAVEN.

Although we be most unworthy to behold the face of God and to be admitted into the blessed company of the citizens of Heaven, having so many times merited hell, nevertheless, it is certain that the Father, the Son, and the Holy Spirit, the blessed Virgin, and all the Angels and Saints have an extreme desire to see us soon associated with them, that we too may be plunged in the torrents of the heavenly and unspeakable joys of the divine love, which has its perfect reign in

Heaven. And we should have a great trust in the divine Goodness that He will accomplish this one day; and one of our greatest consolations in this world should be the thought and the awaiting of the day when we shall begin to glorify and to love God perfectly. Oh, with what rejoicing should we sing with the royal prophet, at the prospect of that blessed day: "*Lætatus sum in his quæ dicta sunt mihi, in domum Domini ibimus*"—"I was glad when they said unto me, we will go into the house of the Lord." "Blessed are they who dwell in Thy tabernacle, O Lord; they shall praise Thee from everlasting to everlasting."

Assuredly, if we celebrate the anniversary of our birth into the life of grace by holy Baptism, so much the more should we celebrate the day of our entrance into Heaven—of our birth into the life of glory. Let us therefore henceforth celebrate this festival in advance, as it were, by means of the following exercises:

1. O Jesus, I adore Thee, I praise Thee, and I glorify Thee a thousand times in the moment of Thine entrance into Heaven; and I offer Thee all the joy Thou didst taste in that thrice-happy moment, together with all the glory, love, and praise which Thou didst then receive from Thy Father, Thy Holy Spirit, from Thy blessed Mother, and from all Thy Saints and Angels. I honour also Thy blessed Mother in her entrance into Paradise. I offer her all the joy she felt, all the glory and praise she received from Thy Father, from Thee, from Thy Holy Spirit, from all the Angels and Saints. I offer also to Thee and to Thy blessed Mother the entrance which I hope, by Thy great mercy, to make one day into Paradise, in honour of Thy glorious and triumphal entry on the day

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of Thine Ascension, and of hers on the day of her Assumption. For it is thus, O my adorable Jesus, that I desire to consecrate all which has been, is, and shall be in me through time and eternity, in honour and in homage to all that has been, and shall be, in Thee and in Thine honoured Mother.

2. O most admirable and most adorable Trinity, I adore Thee, I bless Thee, and I glorify Thee infinitely for all Thou art in Thy divine Essence and perfections, in Thy three eternal Persons, and in all the operations of Thy mercy and justice with regard to me, to all Thy creatures in Heaven, on earth, and in hell. I offer Thee all the adoration, all the love, all the glory, praise, and blessing which have been, are, and will be rendered to Thee everlastingly. Ah, my God, how do I rejoice to see Thee thus fulfilled with greatness, with marvels, with glory, and with felicity! Ah, that knowledge sufficeth me! I desire no other glory, no other joy, no other contentment throughout eternity than the contemplation of the glory, felicity, and contentment, passing all understanding, of Him Whom I love more than myself. O my Glory and my Love, may all Heaven and earth be transformed into glory and love for Thee! Lastly, I give and sacrifice myself wholly to Thee, that Thou mayest plunge me in the pure fire of Thy divine love, to be consumed therein for ever.

3. O Jesus, only object of my love, what love, what praise shall I render Thee for all Thou art in Thyself and for all the innumerable effects of Thy goodness towards all Thy creatures, and especially towards me? Lord, may all Thy creatures, all Thy Angels and Saints, Thy holy Mother, and all the faculties of Thy Divinity, of

Thy Humanity, be employed everlastingly in blessing and in loving Thee.

4. O Mother of my God, O holy Angels, O blessed Saints, I honour and thank you all, especially those to whom I owe most and those with whom I am destined to associate throughout eternity. In thanksgiving for all the favours I have received from you, and still more for the glory and service you have rendered to my God, I offer to each and all of you the most love-worthy heart of my Jesus, the source of all joy, all glory, and all praise. I give to you my spirit and my heart, unite them henceforward to yours and make me a sharer in all the love and praise which you offer unceasingly to Him Who created me, that I may from henceforth bless and love Him through you until the day shall come when it shall please Him to unite me perfectly with you, that I may love and glorify Him perfectly.

5. O blessed day in which I shall begin to love most purely and most perfectly Him Who is infinitely worthy of love ! O thrice-happy day in which I shall begin to be all love for Him Who is all love for me ! O Jesus, my sweet Love, what joy for me to think that I shall love and bless Thee everlastingly ! Verily mine eyes melt into tears and my heart overflows with joy in the sweetness of the thought that the day will come in which I shall be wholly transformed into praise and love for Thee. But alas ! when will it come, that day so desirable and so long desired ? Will it still tarry ? “*Heu mihi quia incolatus meus prolongatus est !*”—“Alas ! must my dwelling in this strange land be still prolonged.” “*Usquequo, Domine, oblivisceris me in finem, usquequo avertis faciam tuam a me ?*”—“How long, Lord, wilt Thou

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forget me? How long wilt Thou hide Thy face from me?" "*Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te, Deus!*"—"Like as the hart thirsteth after the water-brooks, so longeth my soul after Thee, O God" (Ps. xli. 1).

In the meantime I desire, O my Saviour, to realize this saying of Thine Apostle: "Our conversation is in Heaven"; and this, which Thou didst Thyself pronounce: "The kingdom of God is within you." I desire to live on earth yet as not of earth, but having my mind and heart in Heaven. I desire to labour earnestly to establish in my heart the reign of Thy glory and of Thy love.

But, Lord, Thou knowest that I can do naught of myself. This is why I give myself to Thee, that Thou mayst destroy in me all which is opposed to this desire, and that Thou mayst establish perfectly the reign of Thy love in my body, in my soul, and in my thoughts, words, and actions.

IV. OUR LAST MOMENTS.

I will add here yet a few other counsels respecting the dispositions you should strive to have when you feel your life drawing to its close.

The chief thing you will have to do is to exercise yourself as much as is possible to you in making acts of love to Jesus, together with acts of humility; for there is no easier or more powerful means of obtaining forgiveness of our sins, of advancing in the heavenly path, or of giving content to God.

If you are haunted by the fear of death or by misgivings on account of your past sins, ask to

have read to you what has been said about trust.

If you can bear it, ask to have read to you from time to time the meditations on death, and the exercises of praise to Jesus.

Read also a little in the "Lives of the Saints," or some other book; but, above all, the Passion of Jesus Christ, in the seventeenth chapter of the Gospel of S. John, and the Prayers for the Dying.

Do not forget to remind those round you to give you the means of gaining the plenary Indulgence when your last moment approaches.

Hold frequently in your hands the crucifix, in order that you may kiss it from time to time while you make acts of love.

Let the holy Names of Jesus and Mary be always in your heart, and often on your lips.

Lift up your heart continually to Jesus, and say to Him with His beloved disciple: "Veni, Domine Jesus; veni, Domine Jesu"—"Come, Lord Jesus" (Apoc. xxii. 20); and with S. Peter: "Amo te, Domine Jesus, amo te, amo te"—"I love Thee, Lord Jesus, I love Thee, I love Thee" (S. John xxi. 15).

Say, also, with the repentant thief: "Memento mei, Domine, dum veneris in regnum tuum"—"Lord, remember me when Thou comest into Thy kingdom" (S. Luke xxiii. 42); and unite yourself to the contrition and love with which he uttered these words, thus meriting to receive from the lips of the Son of God this reply: "Verily I say unto thee, to-day shalt thou be with Me in Paradise" (S. Luke xxiii. 43).

Say with the poor publican in the Gospel: "Deus propitius esto mihi peccatori"—"O God, be merciful to me, a sinner" (S. Luke xviii. 23).

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Say also with David: "*Miserere mei, Deus, secundum magnam misericordiam tuam*"—"Have mercy on me, O God, after Thy great goodness" (Ps. l. 3). "*Suscipe me secundum eloquium tuum te vivam, et non confundas me ab expectatione mea*"—"Receive me according to Thy word, and I shall live; confound me not in mine expectation" (Ps. cxviii. 116). "*In te, Domine, speravi, non confundar in æternum*"—"In Thee, O Lord, have I put my trust; I shall not be confounded for ever" (Ps. lxx. 1).

Say with S. Francis: "Lord, deliver my soul from the prison of this body, that I may praise Thy holy Name with all the righteous who wait for me in Heaven."

Say to the Blessed Virgin with Holy Church: "*Maria, Mater gratiæ, Mater misericordiæ, tu nos ab hoste protege, et hora mortis suscipe*"—"O Mary, Mother of grace, Mother of mercy, defend us against the enemy and receive us at the hour of death." O Mother of Jesus, be the Mother of my soul. "*Monstra te esse matrem*"—"Show thyself to be my mother"; or, rather, "*Monstra te esse matrem Jesu,*" "Show thyself to be the Mother of Jesus," by destroying in me, by thy prayers and thy merits, all that is opposed to thy Son Jesus, and by causing Him to be loved and glorified in me perfectly.

Say also with S. Stephen: "*Domine Jesu, suscipe spiritum meum*"—"Lord Jesus, receive my spirit" (Acts vii. 58).

And in repeating these words and the preceding ones, unite yourself to the devotion, to the love, and to the other holy dispositions with which they were uttered by these various persons.

Say, too, with Jesus in the Garden of Olives:

“ Pater, non mea voluntas, sed tua fiat ”—“ Father not My will, but Thine, be done ” (S. Luke xxii. 42); and with Jesus, dying on the Cross : “ Pater, in manus tuas commendo spiritum meum ”—“ Father into Thy hands I commend My Spirit.”

You may also make use of these short aspirations :

“ O Jesus, love Thy Father and Thy Holy Spirit for me.”

“ O Father of Jesus, O Holy Spirit of Jesus, O Mother of Jesus, O Angels and Saints of Jesus, love Jesus for me.”

“ Volo, Domine Jesu, te regnare super me ”—

“ I will have Thee, O Lord Jesus, to reign over me.”

“ Dominare in medio inimicorum tuorum ”—

“ O Lord Jesus, reign in me in spite of all Thine enemies.”

“ O my dear Jesus, be to me *Jesus* ; O my All, be to me all in the past, in the present, in the future.”

“ ‘ Unum necessarium, unum volo, unum quæro, unum amo ’—‘ One thing alone is necessary ; I long for one thing alone ; I ask for one thing alone ; I love one thing alone.’ One thing alone is necessary to me. Farewell, all the rest. I desire henceforth one thing alone, I seek one thing alone, I love one thing alone, which is all to me while all else is naught. It is Jesus Whom I desire ; it is Jesus Whom I long for ; it is Jesus Whom I seek ; it is Jesus Whom I love, and Whom I desire to love with all the love of Heaven and earth.”

“ ‘ Jesus meus est omnia ’—‘ My Jesus is all to me.’ Farewell once more, all that is not Jesus. Jesus sufficeth me ; I desire naught but Jesus on earth and in Heaven.”

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“Veni, Domine Jesu”—“Come, Lord Jesus. Come into me, that Thou mayst love Thyself perfectly in me.”

“O Jesus, my All, be Thou my preparation and my disposition for death. O Jesus, I give myself to Thee to die with Thee, in Thee, and for Thee.”

“O Jesus, I give myself to Thee, that Thou mayst unite me at the moment of my death to all the dispositions of love and holiness with which Thou, Thy blessed Mother, Thy holy Martyrs, and all Thy other Saints, did die.”

“O Jesus, give me, I beseech Thee, Thy holy benediction.”

“O Mary, Mother of Jesus, give me also, I beseech thee, thy holy benediction.”

Lastly, strive that the last words you speak be : “Jesus ! Mary !” or else : “O Jesus, be my Jesus !”

You may thus converse quietly and holily with our Lord by means of these frequent elevations. But in order that He may grant you the grace to make use of them when you are on the point of death, accustom yourself to say these words often during your life, and especially at night before going to sleep, using sometimes one, sometimes another, as the Spirit of God shall guide you.

It would be a good thing, also, to beg those round you, and those who tend you in your sickness, to read to you very often these acts and aspirations ; and to beg them, if you should lose the power of speech, not to cease to make these acts and aspirations for you, even if you should no longer have the use of your reason. Our Lord will regard them and accept them as if you made them yourself, for they will be made at your request and in your name.

Beseech also the blessed Virgin, your guardian

Angel, and your patron Saint, to do in your name that which they know God requires of you in the last day of your life. But, above all, beg Jesus to do it for you. Have absolute confidence in His infinite goodness, trusting in Him to be all and to do all for you.

I beg you to note well this last point. For, though you should endeavour, by means of these exercises, to prepare yourself for death as carefully and as devoutly as you can, yet, having done all that has been suggested, you must not put your trust in your own acts, exercises, and preparations, but rather in the pure goodness and mercy of our Lord Jesus Christ, beseeching Him to be Himself your preparation, your virtue, your sanctification and your all.

V. THE SAINT OF THE MONTH.

It is a most pious practice to choose each month a Saint whom we shall pray every day to love our Lord for us, to help us to love Him, and to make reparation for the negligences of which we shall be guilty during the month. It is well also to love and glorify our Lord in this Saint, unite ourselves to the praise given by him to our Lord, and to imitate his actions and the virtue he practised for the glory of God.

With respect to the cultus of the Saints, I offer you here some advice.

We should have devotion to all the Saints and Angels, especially to our guardian-Angel and to the Saint whose name we bear, to the Saints who companied with our Lord on earth, to the order of Angels and Saints with whom we are to be asso-

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ciated in Heaven, to the patron Saints and Angels of the places where we live or through which we pass, and of the persons with whom we come in contact.

We should honour them because Jesus loves and honours them : “ Quicumque glorificaverit me, glorificabo eum ”—“ Whoso glorifieth Me, him also will I glorify ” (1 Kings ii. 30) ; because the Eternal Father honours those who serve His Son : “ Whoso serveth Me, shall be honoured of My Father,” saith the Son of God (S. John xii. 26) ; and also because they love and serve Jesus, because they are His friends, His servants, His children, His members—as it were, a part of Himself ; and because to honour them is to honour our Lord Himself, for He is all in them.

For this reason we should look upon their relics as being a part of the members of Jesus, and honour them accordingly ; we should bear them about with us in union with the love with which from all eternity He bears His Saints in His bosom and in His heart ; and as a way of uniting ourselves to the love and praise which these Saints have rendered, do, and will render to Him for ever.

In order to honour the Saints as we ought—

1. We should adore Jesus in them, for He is *all* in them : “ Omnia in omnibus ”—“ All in all ” (Eph. i. 23). He is their very being, their life, their holiness, their felicity, their glory. We should thank Him for the glory and praise which He has procured to Himself in them and through them—thank Him for this even more than for the grace which He has bestowed on them, because the interests of God should be dearer to us than our own. We should offer Him all the honour and all the love which His Saints have rendered to Him,

and pray Him to make us participate in their love and in their other virtues.

In conformity with this practice, when we go on some pilgrimage, when we communicate, say Mass, or perform any other action in honour of a Saint, we should offer it to Jesus with these intentions.

2. When we address the Saints, we should humble ourselves before them, esteeming ourselves unworthy to think of them, or that they should think of us ; we should thank them for the services and for the glory they have rendered to our Lord ; we should offer ourselves to them, and pray them to offer us to Jesus and to beseech Him to destroy in us all that is displeasing to Him, and to make us sharers in the grace He has showered on them. We should also implore them to honour and love Jesus for us, and to render Him a hundredfold in our stead, all the love and glory which we ought to have rendered Him throughout our life ; to associate us with the honour and praise which they render Him in Heaven, and to make use of us for His honour and glory in every way pleasing to them.

3. When we are travelling, and pass through a town or village, or when we make a halt in some place in order to sojourn or rest there, it is well to salute the protecting Saints and Angels of the place ; to pray our guardian-Angel to salute them in our name ; and ask their permission, as lords of the place, to pass through it or to sojourn there. For we should remember that they might justly forbid us all entrance or passage, because we are sinners and unworthy that the earth should bear us, and because there is even reason to fear that our sins may draw down from God some chastisement or curse on the place in which we dwell or

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through which we pass. For this reason we may well imitate S. Dominic, who, on entering a town, was in the habit of praying God not to destroy it on account of his sins. In the same way, it is well to pray the protecting Angels and Saints of the district to glorify and love our Lord for us, and to make amends for our negligences during our sojourn.

When we have any dealings with a person, it is a most holy practice to salute his guardian Angel and his patron Saint, praying them to incline the person towards what most conduces to the glory of God in the matter of which we have to treat with him.

It is also excellent to choose at the Feast of All Saints a particular order of Saints, and on S. Michael's day a particular choir of Angels, in order that we may honour them, or, rather, that we may honour Jesus more especially in them during the year.

These are the choirs of Angels and the orders of Saints :

Seraphim, Cherubim, Thrones, Dominations, Virtues, Powers, Principalities, Archangels, Angels ; holy Patriarchs, holy Prophets, holy Apostles, holy Martyrs, holy Confessors, holy Virgins, holy Widows, holy Innocents.

Prayer to S. John the Evangelist, which may be used also for any other Saint.

O blessed Apostle and Evangelist S. John, I adore and honour Jesus in Thee, and I honour and revere thee in Jesus in every way possible to me. I thank thee with all my heart for all the love and service which thou hast ever rendered to

my Saviour. I offer myself to thee ; offer me, I pray thee, give me to Jesus for ever. Destroy in me, by thy prayers and thy merits, all that is opposed to His glory. Make use of me, I beseech thee, as of a thing which is entirely in thy hands, in order to glorify and love Him in every way pleasing to thee. Make me to share thy most pure love for Him ; love and glorify Him in my name. Make, I beseech thee, reparation for my lack of love, and render Him a hundredfold all the love and honour which I owe Him. Unite me to all the love and praise which thou hast given and will give Him eternally. Ask Him to grant that I may live only for His love ; that I may die a thousand deaths, were it possible, rather than offend Him ; and that all in me may be transformed into praise and love for Him ; and, lastly, that I may die in the exercise of His most pure love.

IV

WHAT WE SHOULD DO EACH YEAR

THE MYSTERIES OF JESUS IN THE YEARLY LITURGICAL CYCLE.

ANNIVERSARIES—RENOVATIONS.

“Jesus Christ, the same yesterday, to-day, and for ever” (Heb. xiii. 8).

“This day shall be a memorial unto you, and ye shall celebrate it by a perpetual worship as a solemn feast to the glory of God” (Exod. xii. 14).

SUMMARY.

The Blessed Jean Eudes offers us a series of pious exercises :

1. For the sanctification of the first day of the year.
2. For the honouring of the mysteries of Jesus in the liturgical order.
3. For the worthy celebration of the anniversary of our birth.
4. For the renewing of the contract made with God on the day of our Baptism.
5. For a Retreat of a few days' duration.
6. For closing the year in a holy manner.

I. EXERCISE FOR THE BEGINNING OF THE YEAR.

The great Apostle S. Paul affirms to us that “Jesus Christ died for all; that they who live may live not to themselves, but to Him Who died for them”; that He died for us that, “whether

we wake or whether we sleep, we should live unto Him " (1 Cor. xv.). And this same Jesus Christ assures us that His delight is to be with the children of men. For this reason, in order that we may not deprive Him of this delight, or of the effect of His most holy death, we ought to find our joy and content in intercourse with Him ; we ought to invent all kinds of pious methods of being always with Him, so that we may never lose sight of Him ; that we may have Him as our aim and object in all things ; that we may wake and sleep, live and die, in His company ; that we may begin and end with Him our life, each year, each month, and each day.

In order to begin each year of our life with Jesus, we must begin it as Jesus began His mortal suffering life on earth. We should, then, at the beginning of each year, spend a little while at the feet of Jesus, and render Him our duty and homage.

ELEVATION FOR CONSECRATING THE YEAR TO JESUS.

O Jesus, my Saviour, I adore Thee, I bless Thee, and I love Thee, with all my strength in the first moment of Thy suffering mortal life on earth.

I adore all the holy thoughts, feelings, and dispositions of Thy divine Soul, and all which took place in Thee in that first moment.

O admirable Jesus, I see that, from the first instant of Thy mortal life, Thou dost turn towards Thine eternal Father, in order to adore, love, and glorify Him, to refer to Him Thy being and Thy life, together with all depending thereon. I see that Thou dost give Thyself to Him, prepared to do and to suffer all it shall please Him for His

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glory and for our love. I see, too, that, in this same instant, Thou dost turn Thy mind and Thy heart towards me, thinking of me, loving me, forming great purposes with regard to my soul, preparing for me special graces.

Blessed be Thou, O good Jesus, for all these things, and may all creatures in Heaven and earth, may all the faculties of Thy Divinity and Thy Humanity, bless Thee eternally therefor.

O Jesus, I give myself to Thee, that Thou mayst enable me to begin this year as Thou didst begin Thy life on earth, and to share the holy dispositions with which Thou didst accomplish all these things ; imprint them in me, I beseech Thee, for Thy mercy's sake.

O most adorable Jesus, in honour of, and in union with, the humility, love, and the other holy dispositions, with which Thou didst adore and love Thine eternal Father, and didst give Thyself to Him in the first moment of Thy life, I adore Thee, I love Thee, and I glorify Thee as my God and my Saviour, as the Author of time, the King of years—He Who bought for me at the cost of His Blood all the years, days, hours, and minutes which I have to live on earth.

O Jesus, I offer and consecrate to Thee all my moments, hours, days, and years, my being, and my life, with all depending thereon, protesting to Thee that I desire to use all these things solely for Thy glory ; that I desire that all my thoughts, words, actions, heart-beats, each breath I draw, all that shall take place in me during this year and throughout my life, shall be so many acts of praise and love to Thee. Accomplish this by Thy might and goodness, O my dear Jesus, I beseech Thee.

I offer Thee also, O Jesus, all the love and glory

which shall be rendered Thee, and I associate myself with all the honour and praise which shall be given Thee during this year and for ever, by Thine eternal Father, by Thy Holy Spirit, Thy blessed Mother, Thine Angels and Saints, and by all Thy creatures.

O most love-worthy Jesus, I adore all the purposes which Thou dost deign to have with regard to me for this year. Permit me not, I beseech Thee, to act in opposition to them. I give myself to Thee, ready to do and suffer all it shall please Thee, for the accomplishment of these Thy purposes. In union with the love with which Thou didst accept, from the moment of Thine Incarnation, all the suffering Thou wert destined to endure throughout Thy life, I accept and embrace from henceforth, for love of Thee, all the suffering, whether of body or mind, which I may have to endure during this year and throughout my life.

O my Saviour, there will come a year which will be the last of my life—perchance it is this very year. Oh! were I sure of that being so, how carefully and fervently should I spend it in Thy service! But, be that as it may, I purpose to consider this year as the last of my life, and I desire to employ it as if there remained only that space of time in which to love and glorify Thee in this world and in which to repair my past negligences in Thy holy love. Grant me, I beseech Thee, O good Jesus, the grace I need for this.

ELEVATION TO MARY.

O holy Virgin, Mother of my God and Saviour, I honour and revere thee, as much as I can and ought, from the first moment of thy life. I honour

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and revere all the dispositions of thy holy soul, and all that took place in thee at that instant.

In that first moment, O holy Virgin, thou didst begin to love and glorify God most perfectly, and from the first moment to the last of thy life thou didst glorify and love Him ever more and more. And I, after all the years I have passed on earth, I have not yet begun to love and serve Him as I ought.

O Mother of mercy, beg Thy Son to have mercy on me. Supply, I beseech thee, what is lacking in me; offer to Him, in my name, all the love and glory thou hast rendered Him, in satisfaction for my negligences. Make me to share in the faithful love thou bearest Him. Pray for me that He may grant me grace to begin, henceforward, to love Him perfectly, and that all which may befall me this year may be consecrated to His glory and to thy honour.

Angels and Saints of Jesus, pray for me that Jesus may give me fresh grace, and a new love for Him; that I may employ this year and all my life in the sole service of His glory and His love.

II. THE LITURGICAL YEAR.

EXPLANATION.

Holy Church is the true kingdom of Jesus. In the cycle of her liturgical year she lives again all the mysteries of Jesus—the mysteries of the promise and of the awaiting; the mysteries of the birth, of the childhood, of the hidden and public life, of the Passion, of the Resurrection, and Ascension; the mysteries of the sending of the Holy Spirit, and of the life of Jesus in the Church and in the Saints.

The Blessed Jean Eudes sets forth the reasons for honouring all these mysteries of Jesus, the manner of so

doing, and the order we should follow. We must endeavour to find a favourable moment for so doing.

1. We must try to spare a short time either on the eve of the feast of the mystery, or on the day itself, or during the octave.

2. As Sunday is the day more especially devoted to the service of God, we should reserve half an hour either before Mass or after Vespers in order to think of the mystery of the day, or else employ in this way the time of our usual meditation.

THE MYSTERIES OF JESUS: OBLIGATION OF HONOURING THEM.

We are under so many and such deep obligations to honour and love Jesus, in Himself and in all the states and mysteries of His life, that he who should undertake to enumerate them would undertake a thing which is impossible. Nevertheless, I will point out a few of them.

In the first place, as we have to continue and complete in ourselves the life, virtues, and actions of Jesus on earth, so we should continue and complete in ourselves the states and mysteries of Jesus, praying Him, too, to continue and complete them in us and in His whole Church. For it is a truth which is worthy of our notice and of our meditation, that the mysteries of Jesus have not yet obtained their entire perfection and fulfilment. For if they are perfect and complete in the Person of Jesus, they are not so in us who are His members, nor in His Church, which is His mystical Body. The Son of God purposes to produce in us and in His whole Church a participation—an extension and continuation, as it were—of the mysteries of His Incarnation, His birth, his childhood, His hidden life, His evangelistic life, of His life of labour, of His Passion, of His Death, and

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of all His other mysteries. He does this by the graces which He communicates to us, and by the effects which He produces in us, by these mysteries ; and it is by these means that He wills to fulfil them in us.

For this reason S. Paul says that he accomplishes in his body the Passion of Jesus Christ. Now, what he says of the Passion may be said also of the other states and mysteries of Jesus.

This, then, is the Will of the Son of God :

1. He purposes to accomplish in us the divine life which He possessed from all eternity in the bosom of the Father, by imprinting in us a participation in this life, and making us live with Him a life all pure and divine.

2. He purposes to accomplish in us the state of His suffering and mortal life, causing us to live on earth, by the aid of His grace, a suffering and mortal life which shall be an imitation and a glorification of His.

3. He purposes to complete in us the mysteries of His Incarnation, birth, and hidden life, by forming Himself and becoming, so to say, incarnate in us, being born in us by the Sacraments of Baptism and of the Eucharist, and in causing us to live a spiritual and interior life, hidden with Him in God.

4. He purposes to perfect in us the mystery of His Passion, Death, and Resurrection, by causing us to suffer, die, and rise again with Him and in Him.

5. He purposes to accomplish in us the state of His glorious and immortal life in Heaven, by causing us to live with Him and in Him, when we reach Heaven, a glorious and immortal life.

6. Lastly, He purposes to fulfil and accomplish in us, and in His Church, all His other states and mysteries, by a communication and participation which He desires to confer on us, and by a continuation and extension which He desires to produce in us, of these states and mysteries.

Now, this purpose of the Son of God will not be fully accomplished before the Day of Judgment, but our life on earth is given us solely that we may employ it in helping forward the accomplishment of these great purposes of Jesus. For this reason we ought to employ all our time, our days and our years, in co-operating with Jesus in this divine labour of the accomplishment of His mysteries in us. We should co-operate in it by our good deeds, by our prayers, and by frequently contemplating, honouring, and adoring the different states and mysteries of Jesus during the various seasons of the year, and by giving ourselves to Him, in order that He may operate in us by these same mysteries all He desires for His glory.

By acting thus we forward the glory of God, because—

1. We imitate our heavenly Father, for He is ever occupied in contemplating, glorifying, and loving His Son Jesus ; in causing Him to be loved and glorified, both in His divine Person and in all His states and mysteries.

2. We attach ourselves to that which most forwards the glory of God, for He has never been more greatly loved and glorified than in the states and mysteries of Jesus.

3. We enter into the spirit of Holy Church, who invites us in her prayers and in her Liturgy to adore and glorify these states and mysteries of Jesus.

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4. We fulfil our duty to Jesus, the sovereign Lord. Jesus is all great ; the greatness of Jesus is infinite and incomprehensible. He is great in all His states and all His mysteries, and merits on account of them infinite honour and glory.

5. We fulfil the purpose for which we are on the earth—that of knowing and loving Jesus in His life and in His mysteries. “ And this is life eternal, to know Thee, the only true God, and Jesus Christ, Whom Thou hast sent ” (S. John xvii. 3).

We should therefore arrange our time and our religious exercises in such a manner as to honour the entire life of Jesus—all the states and mysteries of His life—in the course of the year. We may do so by following the order here given.

THE MYSTERIES OF JESUS : THE ORDER IN WHICH WE SHOULD HONOUR THEM.

1. *October and November.*—Beginning with the first of all the states of Jesus, which is the state of His divine life from all eternity in the bosom of the Father, it is well to honour it during the time which precedes Advent, so that we may adore Jesus in the life He enjoyed in the bosom of His Father from all eternity, before adoring Him in the life He possessed in the womb of the blessed Virgin when the fulness of time was come. Now, I understand by the time which precedes Advent the months of October and November.

I reserve, however, the last two weeks of November for honouring the life of Jesus in the world before His Incarnation, during the five thousand years which elapsed between the creation of the world and the Incarnation of its Creator. For

during this time, Jesus was, in a way, living in the minds and hearts of the Angels, of the Patriarchs, of the Prophets, and of all the righteous, who knew He was to come into the world, who loved Him, longed for Him, awaited Him, and prayed God continually to hasten His coming. He was living, too, in the same way, in the souls of the righteous in Limbus. So, too, He was living in the Mosaic Law, which was composed solely for the purpose of prefiguring and announcing Him, of disposing the world to believe in Him, and to receive Him when He should come.

2. *Advent*.—During Advent we should honour the mystery of the Incarnation, and of the abode of Jesus in the womb of Mary for the space of nine months.

3. *Christmastide*.—From Christmas to the Purification we should honour the holy childhood of Jesus, and all the mysteries included in that period, such as the birth, the dwelling in the stable at Bethlehem, the Circumcision, the Epiphany, His Presentation in the Temple, His flight into Egypt and His sojourn there till the age of seven, His return from Egypt to Nazareth, His life at Nazareth, His journey to the Temple at Jerusalem with His holy Mother and S. Joseph, His loss, His finding amongst the doctors.

4. *From the Purification to Lent*.—From the Purification to Ash Wednesday we should honour the hidden and laborious life of Jesus passed with His blessed Mother and S. Joseph.

5. *During Lent*.—From Ash Wednesday to the first Sunday in Lent we should honour the Baptism of Jesus in the Jordan; the manifestation of Him by the voice of God the Father, saying, "This is My beloved Son, in Whom I am well

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pleased," by the descent of the Holy Spirit in the form of a dove, and by the witness of S. John Baptist.

During the first week of Lent we should honour the solitary life of Jesus in the desert.

During the second we should honour His public life, spent in intercourse with men from the age of thirty to His death. The Church herself leads us to honour this public life of Jesus by means of the Gospels she recites each day of Lent. However, as a week is too short a time to devote to honouring the public life, and as we cannot give more time to it during Lent on account of the other mysteries which we have to honour then, we will devote a little more time to it after the Feast of Corpus Christi.

The four other weeks of Lent shall be dedicated in honour of the life of penance of Jesus, which consists of four elements: His humiliations, His privations, His bodily and His mental sufferings. During the first of these four weeks we shall honour all the humiliations which Jesus had to endure throughout His life. During the second, His privations both moral and physical. During the third, His bodily and mental sufferings.

On Maundy Thursday we shall honour the institution of the Holy Eucharist by Jesus, and the washing of the Apostles' feet.

From Good Friday to the morning of Easter Day we shall adore Jesus in His languor, in His agony, on the Cross, in His death, in the descent of His Soul into Hell, and in the burial of His Body.

6. *Eastertide*.—On Easter Day we should honour the Resurrection of Jesus and His entrance on the glorious life; so, too, all the other Sundays of the

year should be devoted to honouring the Resurrection of Jesus.

From Easter Day to the Ascension we shall honour the glorious life of Jesus and His sojourn on earth after His Resurrection.

7. *Ascensiontide*.—From Ascension Day to Pentecost we shall honour the glorious life of Jesus in Heaven since His Ascension—that is to say, for more than eighteen hundred years. We should also honour this glorious life of Jesus on all the Sundays of the year.

8. *From Pentecost to the Feast of the Blessed Trinity* we shall honour the life of the Holy Trinity in Jesus, and the life of Jesus in the Blessed Trinity. We should also honour this mystery each Sunday in the year, as well as the mystery of the Resurrection and of the glorious life of Jesus.

The three days following Trinity Sunday shall be dedicated in honour of the three divine Persons : Monday in honour of the Father, Tuesday of the Son, and Wednesday of the Holy Ghost.

9. *Corpus Christi*.—During the octave of the Feast of the Blessed Sacrament, as also on the Thursday in each week, we shall honour the life of Jesus in the Holy Eucharist.

10. *The Public Life of Jesus*.—The time which elapses between the octave of Corpus Christi and the month of August shall be divided into two parts, of which the first shall be dedicated in honour of the public and evangelistic life of Jesus.

11. *The Glorious Life of Jesus*.—The second period shall be employed in honouring the mystery of the second advent of Jesus, and of the universal judgment which will take place at the end of time. This is one of the mysteries of the glorious life of Jesus which the Church places in

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the Creed after the Ascension and the session of Jesus at the right hand of the Father.

12. *The Divine Life of Jesus*.—During the month of August we shall honour in the person of Jesus—

(1) His Divinity or divine Essence, which He possesses in common with the Father and the Holy Spirit, and in consequence of which He is God, as the Father and the Holy Spirit are God—God infinite, incomprehensible, eternal, immortal, almighty, all-wise, all-good, adorned with all the perfections which exist in the divine Essence.

(2) His divine Person, which is proper to Him, and by which He is the Son of God, the Word, the image and splendour of the Father, and the divine model after which the Father hath fashioned all things.

(3) His holy Soul, with all her faculties : her memory, her understanding, and her will.

(4) His sacred Body, with all its members and senses. Above all, his precious Blood and His divine Heart merit special honour.

13. *The Royalty of Jesus*.—During the month of September we shall honour the seven empires of Jesus, as follows :

(1) The empire of Jesus in the natural world, with the four elements of earth, air, fire, and water, and all the natural things which are in the world.

(2) The empire of Jesus in the spiritual and mystical world—that is to say, in the Church Militant.

(3) The empire of Jesus over Death, with regard to which His sovereignty, His justice, His eternity, His death, and His immortal life merit to be honoured.

(4) The empire of Jesus in the particular judgment, which He exercises every day and every

hour on the souls which leave this world, and in which His justice, His equity, His truth, His power, and His divine majesty deserve all honour.

(5) The empire of Jesus in the suffering Church—that is to say, in Purgatory—where His divine Will, His justice, His goodness, and His sufferings are unceasingly glorified.

(6) The empire of Jesus in Hell, where all His divine perfections and all His mysteries are honoured in a way at once awful and admirable.

(7) The empire of Jesus in the Church Triumphant, which is in Heaven.

These are the seven empires of Jesus, which we may honour during the month of September. I give them the name of empires, because Jesus is reigning and triumphant in all these places and over all these things, and because they are filled with the glory, the honour, the power, and the presence, and the majesty of Jesus.

On the Feasts of the Blessed Virgin and every Saturday, we shall honour the life of Jesus in the Blessed Virgin, and all the marvels and mysteries which He has accomplished in her.

On the Feasts of Angels and Saints, celebrated in the course of the year, we shall honour the life of Jesus in them.

THE MYSTERIES OF JESUS: SEVEN ELEMENTS TO BE CONSIDERED IN EACH MYSTERY.

In each of the mysteries of Jesus there are seven elements to be considered:—

(1) The outward part of the mystery; (2) the inward part of the mystery; (3) the effects of the mystery in general; (4) the particular effects of the mystery; (5) the relation of the mystery to

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Mary ; (6) the relation of the mystery to the Angels and Saints ; (7) our share in the mystery.

Amongst the infinity of marvels contained in each mystery of the life of Jesus there are seven chief things which you should consider and honour in each of them, and the knowledge of which will give you much light, expansion, and facility.

The *first* is the body, or outward part of the mystery—that is to say, all the external circumstances connected with it. For instance, in the mystery of the birth of Jesus the external circumstances are the nakedness, the poverty, the cold, the weakness, and the littleness in which He was born ; the swaddling clothes in which He was wrapped ; His resting-place of hay in the manger between the ox and the ass ; His tears and childish cries ; the feeble movements of His sacred hands and feet ; the first use He made of His eyes, of His mouth, and of His other senses ; the slumber which He enjoyed on the bosom of His blessed Mother ; the nourishment He drew from her breast ; the tender kisses and embraces He received from her and from S. Joseph ; the visit of the shepherds ; all which was said and done *externally* in the stable of Bethlehem on the night of the birth of the Son of God.

This is what I call the *body*, the *outward part* of the mystery of the birth of Jesus. It is the same with all the other mysteries. All that took place, all that was said, done, and suffered externally, either by the Son of God or by the other persons, whether Angels or men, who had a share in the mystery—all this is its *body*, or outward part. And all these things merit consideration and honour, for there is nothing *unimportant* in the mysteries of Jesus, but all in them is great, divine, and adorable.

And if the Son of God condescends to employ

His mind and His divine heart (which should, one would think, be solely occupied with the Divinity Itself) in considering and in counting our very steps and the hairs of our head, as He assures us Himself that He does (S. Matt. x. 30); and in noticing, inscribing in His heart, and placing amongst His treasures, the least action performed for love of Him, in order to honour and glorify it for ever in Heaven; how much more should we devote our minds and hearts to considering, adoring, and glorifying all the slightest circumstances of His life and of His mysteries—all the more that all in them is infinitely noble and admirable, and merits infinite honour and adoration.

The *second* thing which we have to consider and honour in each mystery of the Son of God is the spirit, or inward part of the mystery—that is to say, the virtue, power, and the special grace dwelling in the mystery, and which is proper to it. It also includes the thoughts and intentions, the affections, feelings, and the interior dispositions with which it was accomplished. In a word, it consists of all that happened internally in the holy mind and heart of Jesus when He accomplished the mystery, and in the mind and heart of all the persons present.

For instance, I call spirit, soul, inward part of the mysteries of the Son of God, all that took place in Him, such as the thoughts of His mind, the affections and feelings of His heart, His dispositions of humility, charity, submission, gentleness, patience, and all the other virtues which He practised in each mystery; His intimate communications with His eternal Father, with Himself, with His Holy Spirit, with His blessed Mother, with His Angels and Saints, with mankind in general, and

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with each of us in particular ; and in addition to all this the power, the virtue, and the grace which He manifested in each mystery.

This soul of the mystery is what should be chiefly considered and honoured in the mysteries of Jesus, and often this is not the case, for many people are content to contemplate the body or outward part of a mystery without passing on to the soul or inward part. Nevertheless, it is the soul, the inward part, which is the principal thing—the root, the substance, the life, and the truth of the mystery ; the body, or outward part, is, as it were, the shell, the appearance, the accidental and accessory part. The outward part, the body, is fleeting and temporary ; but the inward part, the virtue, the grace which dwells in each mystery, is permanent and real.

The *third* thing which we should honour in the mysteries of Jesus is the *effect* which He produced, and which He produces perpetually, by each one of them ; for the Son of God is called in Holy Scripture the Lamb offered from the beginning of the world (Apoc. xiii. 8), because from the beginning of the world He has produced, as He produces at the present time by means of His Incarnation, of His death, and of all His other mysteries, admirable effects of glory, felicity, light, grace, mercy, justice, and fear in Heaven, earth, and hell, on mankind, on the Angels, and on all created beings.

The *fourth* thing we have to honour in the mysteries of Jesus is the particular purpose which He had in each one of them ; for in each mystery He had a particular purpose, such as the glorification of His Father, the sanctification of souls, and many others of which we are ignorant.

The *fifth* thing to consider and to honour in each of the mysteries of Jesus is the share the blessed Virgin had in it and the part she played therein ; for she had a special and extraordinary share in all the states and mysteries of her Son. She alone had in them a greater share than all the Angels, Saints, and the whole world united together, because the Son of God wrought in her by each of His mysteries, marvels greater and more admirable than any which He wrought in the Angels, in the Saints, or in any other created being. Besides, the blessed Virgin has, in her own person, rendered more honour to the mysteries of her Son than all the Angels and Saints and the whole world combined.

The *sixth* thing to be considered and honoured in each of the mysteries of Jesus is the share therein of the Angels and Saints belonging in a special way to it ; for each mystery of Jesus has its particular Angels and Saints who are attached and dedicated to it in a special way.

For instance, the Saints and Angels of the Incarnation are the blessed Virgin, S. Joseph, S. Gabriel, all the Saints who have ever had a special devotion for this mystery, and probably the order of Seraphim, for the mystery of the Incarnation is a mystery of love.

The Saints and Angels of the birth of Jesus are the blessed Virgin, S. Joseph, S. Gabriel, the holy shepherds, and the Saints who have had a special devotion for this mystery, such as S. Bernard, and many others.

The Saints and Angels of the mystery of the childhood of Jesus are, again, the blessed Virgin, S. Joseph, and S. Gabriel, who have their part in all the mysteries of the Son of God. And, besides, S. John Baptist, who was sanctified by the Child

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Jesus ; S. Zacharias and S. Elizabeth ; S. Simeon the Just, who received the Child Jesus in his arms the day of the Presentation ; S. Anne, the prophetess, who was also in the Temple on that occasion, and who also, we may believe, took Him in her arms ; the holy Magi ; the Holy Innocents, whether martyrs or no ; all the guardian Angels of these Saints ; and many other Saints and Angels unknown to us.

The Saints and Angels of the hidden life of Jesus are the blessed Virgin and S. Joseph, S. Gabriel and S. John Baptist.

The Saints and Angels of the public life of Jesus are all the Apostles and disciples, all the Saints with whom He held intercourse during that time, as also the guardian Angels of these Saints.

The Saints and Angels of the mysteries of the Passion, of the Cross, and of the death of Jesus are especially the blessed Virgin, S. Gabriel, S. John the Evangelist, S. Magdalene, S. Martha, S. Mary Salome, the other holy women who were at the foot of the Cross, all the holy martyrs, and all the Saints who have had a special devotion for these mysteries.

The *seventh* thing we should consider and venerate in the mysteries of Jesus is our own particular and special share in them ; for we *have* a special share in each, and the Son of God in each of His mysteries had a thought, a purpose, a love for each one of us. He had the purpose of communicating thereby to us a special grace and special favours on earth and in Heaven, and this obliges us, on our side, to do particular honour to each and all of His mysteries.

THE MYSTERIES OF JESUS: MANNER OF
HONOURING THEM.

The mysteries of Jesus being so admirable and so worthy of honour, and we ourselves being under so great an obligation to honour them, we ought to spare no pains in doing so in every possible way. I here propose to you seven methods of doing so :

1. By the thoughts, reflections, affections, dispositions, and interior acts of our mind and our heart, which we should occupy in contemplating, considering, adoring, and glorifying these mysteries.

2. By our words and conversations, for all conversation and intercourse which Christians have one with another on earth should have no subject save Jesus, the virtues and mysteries of Jesus, as they will have none other in Heaven.

3. By all our exercises and external acts of religion, such as saying or assisting at Mass, by communicating, by making our confession, by reciting the Divine Office, and by all our other devotional exercises. We can also offer to Jesus in honour of the mystery we wish to celebrate all the ordinary actions of the day. For instance, if we desire to honour the mystery of the Incarnation ; we can say : " O Jesus, I offer Thee this divine Sacrifice of the Mass, this Holy Communion, and all the other actions which I shall perform this day, in honour of the most adorable mystery of Thine Incarnation."

4. By exercises of humility, mortification, and penance, offering them to Jesus with the same intention.

5. By imitation, endeavouring to imitate in what

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is imitable and to reproduce in ourselves the mystery we desire to honour. For example, if we have to honour the mystery of the childhood of Jesus we should try and imitate Him in the simplicity, humility, gentleness, obedience, purity, and innocence of His holy childhood, and to imprint thus in ourselves the image of the childhood of Jesus. And this is assuredly one of the best ways of honouring the mysteries of Jesus.

6. By our state or condition—that is to say, when we honour the mysteries of Jesus not only by a few exterior actions or by a few interior acts which do not last, but when we are in a permanent state or condition which in itself is a continual homage to some state or mystery of Jesus. For instance, if you are in a state of poverty, interior or exterior, and if you bear it with patience and submission to the Will of God, you honour by your condition the poverty of Jesus.

If you are reduced by some infirmity or sickness to such a state of weakness and powerlessness that you can scarcely move or wait on yourself, and if you bear this condition with submission to the good pleasure of God and in honour of the powerlessness to which Jesus was reduced in His infancy, you will in this way honour the powerlessness and the weakness of the Infant Jesus.

If you are in a solitary and retired condition of life, and if you accept your solitude for love of God, you honour by your condition of life the hidden and solitary life of Jesus.

If you are in a state of suffering, of pain and trouble, whether mental or bodily, and you endure it with humility and love in honour of the mental and bodily sufferings of Jesus, you honour by your condition the mystery of the Passion and sufferings

of Jesus. This method of honouring the mysteries of Jesus is most excellent.

7. We should also honour them by a profound and humble recognition of our unworthiness, incapacity, and powerlessness to render them the honour they merit, acknowledging that there is nothing in us worthy of giving them honour ; but that, on the contrary, all in us which is of ourselves is but an obstacle to the glory we ought to render them, and that Jesus alone is worthy of honouring His mysteries as they deserve to be honoured. For this reason we should implore Him to glorify Himself in us in every way pleasing to Him.

THE MYSTERIES OF JESUS : SEVEN OTHER METHODS OF HONOURING THEM.

We have said that one of the ways of honouring the mysteries of Jesus is to do so by our mental acts. Here are seven such acts with which you may occupy your mind on the subject of these mysteries.

1. *Adoration*.—We should contemplate, adore, glorify, and love Jesus for all He is in a general way in the various circumstances and relations of the mystery ; then, if we desire to go into details, we can contemplate Him, adore Him, love Him, and glorify Him in the body, or outward part, and in the soul, or inward part, of the mystery—in its effects, in its purposes, in the share in it given to the blessed Virgin, to the Angels and Saints, and to ourselves.

2. *Admiration, Love*.—We should rejoice to see Jesus so great, so admirable, so filled with love, with charity, with all kinds of virtues and of per-

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fections, in the mystery we are meditating. We should rejoice also to see Him love and glorify His Father after so high and worthy a fashion ; to see Him so perfectly and so magnificently loved and glorified by His Father, by His Holy Spirit, by His blessed Mother, and by His Angels and Saints.

3. *Thanksgiving*.—We should bless and thank Jesus for all the love and glory which He has procured, and will eternally procure, to His Father and to Himself, by each one of His mysteries ; and also for all the graces, for all the favours He has bestowed on us and all mankind by these mysteries. But we should give Him even greater thanks for the glory He has thus procured to His Father and to Himself than for the graces bestowed on ourselves, because the interests of God should be dearer to us than our own. We may go so far as to say, if we like, that it sufficeth to fulfil the first of these duties ; for, if He has by means of His mysteries acquired for us and bestowed on us grace, it is in order to glorify His Father and Himself in us. To thank Him for the glory rendered to His Father is, therefore, to give Him thanks for the grace bestowed on us, and to do so in a way most holy, pure, and disinterested, which causes us to forget ourselves in order to see naught save God alone.

4. *Act of Humility*.—We should humble ourselves at the feet of Jesus, and ask His forgiveness for our negligence to honour Him in His mysteries ; for the dishonour we have caused Him by our sins ; for the hindrances we have occasioned, both in ourselves and in others, to the glorifying of this mystery and to the fulfilment of the purposes which Jesus had in accomplishing it. Then let us

beg Him to supply what is lacking in us, and to render Himself a hundredfold all the honour which we ought to have rendered Him. Let us also beseech the eternal Father, the Holy Spirit, the blessed Virgin, and all the Angels and Saints, to make amends for our negligences, and to give in our name to Jesus all the glory that we ought to render Him in this mystery.

5. *Oblation to Jesus.*—We should refer to Jesus all the effects of grace, of glory, and of holiness, which He has ever effected by each mystery both in Heaven and on earth. We should offer Him all the glory, love, and praise which have been or will ever be rendered to Him in each of His mysteries by His eternal Father, by His Holy Spirit, by His blessed Mother, by His Angels and Saints—especially by those who belong to the mystery—and by all creatures in Heaven, on earth, or in hell. For we have already said, and we shall show it even more clearly later on, that all the mysteries of Jesus are honoured, even in hell, by the power of the divine justice. We should, therefore, associate ourselves with this universal homage, and we should pray the eternal Father, and all those above named to unite us to this homage which they render and will render everlastingly to the mysteries of Jesus.

6. *Oblation of Ourselves.*—We should give ourselves to Jesus in order to honour this mystery in every way pleasing to Him, and, having made use for this purpose of all the power and capacity which it shall please Him to confer on us, we should beseech Him Himself to deign to make use of the power and resources of His mind and of His love to honour it in us. To this end we should pray Him to destroy in us all which is opposed to

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the glory of this mystery ; to produce in us by its means all the grace and all the effects which He desires ; to rule us according to the spirit of this mystery ; to imprint in us a reproduction of it ; to give us a share in it ; and, finally, to accomplish in us all the purposes He had in this mystery with regard to us ; and we should then offer ourselves to Him that we may do and suffer to this end all it shall please Him to impose.

7. *Prayers for Others.*—We should pray Jesus to imprint in the hearts of all Christians a fervent zeal for the glory of these mysteries ; to destroy in their souls all that may hinder this glory ; to make His mysteries known and glorified throughout the world so far as He desires it ; to fulfil and accomplish them in His Church ; and to accomplish all the purposes which He desires to realize by their means. We should again offer ourselves to Him to do and to suffer to this end all it shall please Him.

These are the various ways of honouring the mysteries of Jesus, amongst which you can choose those which suit you best, or you may make use, sometimes of one, sometimes of another, as our Lord shall give you grace and as the Holy Spirit shall lead you.

But to make the practice of them easier to you I will present to you the seven last rules in the form of an elevation applied to the mystery of the holy childhood, and you can yourself apply it to each of the other mysteries in turn.

ELEVATION TO JESUS ON THE MYSTERY OF HIS
CHILDHOOD.

*(This Elevation may be applied to all His other
Mysteries.)*

1. O good Jesus, I adore, love, and glorify Thee in all that Thou art, in all Thou didst, and dost still, accomplish in the state of Thy holy childhood. I adore and I revere all the thoughts, all the purposes, all the feelings, dispositions, and interior occupations of Thy holy soul while in this state with regard to Thy Father, to Thyself, to Thy Holy Spirit, to Thy blessed Mother, to Thy holy Angels and Saints, and especially to me.

2. I rejoice, O good Jesus, as I consider Thee in Thy childhood, as I see how deeply Thou dost love and glorify Thy Father, how greatly Thou art loved and glorified by Him, and how Thou art filled with most excellent virtues.

3. I give Thee infinite thanks for all the love, for all the honour Thou hast procured to Thy Father and to Thyself in this mystery.

4. I ask Thy forgiveness, O my Saviour, for all my negligence in honouring this mystery, and for having hindered the graces Thou didst purpose to bestow on me by its means. Supply what is lacking in me, I beseech Thee, and do Thou render Thyself a hundredfold all the honour I ought to have rendered Thee. O Father of Jesus, Holy Spirit of Jesus, Mother of Jesus, Angels and Saints of Jesus, glorify Jesus for me in this mystery.

5. O Jesus, I refer to Thee all the effects of grace and of glory which Thou hast produced in Heaven and on earth by Thy holy childhood, and I offer Thee all the love and honour which have been, and

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ever will be, rendered Thee in this mystery in Heaven and on earth by Thine eternal Father, by Thy Holy Spirit, by Thy blessed Mother, by all Thine Angels and Saints. I beseech them to associate me with them in the praise which they give and will give Thee eternally for this mystery.

6. O divine Child Jesus, I give myself to Thee, to honour the mystery of Thy childhood in all ways pleasing to Thee. Destroy in me all that is opposed to the glory of this mystery. Implant in me the simplicity, the humility, the gentleness, the purity, the obedience, the innocence, and the other virtues of Thy holy childhood, and place me by this means in a state of holy and sacred childhood which shall be an imitation of Thine.

7. O most love-worthy Jesus, imprint in the hearts of all Christians a very great devotion for this divine mystery. Destroy in them all that is opposed to it. Cause it to be glorified by all and in the manner desired by Thee. Accomplish all Thy purposes in this mystery. I give myself to Thee, to do and suffer all it shall please Thee to this end.

ANOTHER ELEVATION TO JESUS ON THE MYSTERY OF HIS CHILDHOOD.

O Jesus, Thou art all love, at all moments, and in all the states and mysteries of Thy life ; but especially art Thou all love and gentleness at the moment of Thy birth and during Thy holy childhood. How do I love Thee at that moment and in that state ! May Heaven and earth love Thee with me ! May the whole world be transformed into love for its Creator and its God, Himself all gentleness and love for the world.

O most love-worthy Child, Thou art born by love, in love, and for love. And Thou dost love Thine eternal Father at the moment of Thy birth more than all the Angels and mankind together would be capable of loving Him throughout all eternity. Thy Father, too, in that moment loved Thee more than He ever loved or ever will love all the Angels and all mankind together. O Jesus, I offer Thee all this love which was given Thee at Thy birth by Thy Heavenly Father ; I offer Thee the love of Thy Holy Spirit, of Thy blessed Mother, of S. Joseph, of S. Gabriel, and of all the Angels and of all the Saints who had a special share in this most love-worthy mystery.

O Love of Jesus, who dost lead and rule Jesus in all His states and in all His mysteries, but especially in His state of childhood and in the mystery of the Cross, and who in these two mysteries dost triumphantly subject His Almightyness to weakness, His wealth to poverty, His supremacy to dependence, His eternal wisdom to childlikeness, His joy and felicity to suffering, and His life to death ; lead and rule me also. O Love, rule my self-love, my self-will, and my passions ; reduce me to a state of powerlessness, of indigence, of dependence, of holy and divine childlikeness, of death to the world and to myself, that so I may adore and glorify the weakness, the dependence, the childlikeness, and the death to which Thou didst subject my Jesus in the mysteries of His birth and of His Passion.

These Acts of Love on the birth and childhood of Jesus will suffice to show you how to make similar ones on the other states and mysteries of Jesus.

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III. EXERCISE FOR THE ANNIVERSARY OF OUR BIRTH.

EXPLANATION.

Our Lord Jesus Christ, from the first moment of His Incarnation, adored His Heavenly Father, and thenceforward never ceased to prove His love for Him. We, on the contrary, had to wait long before we were in a state to know God and to adore and love Him. In order to compensate for the sterility of this period of our existence, the Blessed Jean Eudes invites us to offer the dispositions and merits of the holy childhood of Jesus and of Mary. This offering is most pleasing to God.

I cannot repeat too often, and you, on your side, should never tire of hearing and considering it—so important is this point—that Jesus Christ, Who is our Head, and Whose members we are, having passed through all the states of this mortal life as we pass through them; having performed nearly all the actions which we perform—and not only the exterior actions, but the interior acts—for Himself and for us, Christian holiness and perfection consist in giving ourselves, in uniting ourselves unceasingly, to Him as His members, in continuing to do what He did, and in doing it *as* He did it so far as we can by uniting ourselves to His dispositions and intentions. Further, they consist in giving our consent and adherence to all He accomplished for us with regard to His Father, and in ratifying it; and in accomplishing all our spiritual exercises, not for ourselves only, but, in imitation of the Son of God, for others also, especially for those with whom we are more closely connected according to the Will of God.

In the same way, in due proportion we should

unite ourselves to the blessed Virgin, so as never to separate the Mother from her Son.

You may make use of the following method :*

1. Begin by adoring Jesus in the bosom of His Father, in the womb of the Virgin Mary, at the moment of His birth.

2. In the place of the slumber of your childish years offer to God the Father the adorations, the praise, the oblations, the acts of love, all the holy dispositions of the Child Jesus Offer them for yourself, and offer them for all mankind.

3. Give thanks to God for having given you life, and in order to pay the debt offer and consecrate every instant of it to His glory.

4. As you entered this life stained with original sin, and condemned to suffering and death, accept all the crosses which the divine Providence sends you.

ELEVATION TO JESUS.

O Jesus, my august Head, Thou hast fulfilled for me to Thy Father at the moment of Thy birth here below all the obligations which I owed at mine, Thou hast performed all the acts and exercises which I ought to have performed. Blessed be Thou for ever ! Oh, how heartily do I assent and adhere to all that Thou then didst for me ! I ratify and approve it with all the strength of my will, and I would desire to sign it with the last drop of my blood. I do likewise with regard to all Thou hast done for me in all the other states and acts of Thy life in order to supply what is lacking in me.

* What follows is a summary.

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ELEVATION TO THE BLESSED VIRGIN.

O Mother of Jesus, I hail thee and honour thee as far as I am able in the moment of thy conception, during thy sojourn in the womb of thy blessed mother, and in the moment of thy birth into the world. I honour in thee all the sacred dispositions of thy holy soul. I honour all the love, all the adoration, praise, and blessing that thou didst offer for me to God. In union with the love, purity, and humility with which thou didst adore, love, and glorify Him, and didst refer to Him thy being and thy life, I adore, bless, and love my God with thee with all my heart, with all my strength, and I consecrate and offer to Him for ever my life, my being, my whole self.

And, further, acknowledging thee, O holy Virgin, to be the Mother of my God, and consequently my sovereign Lady, I refer and give to thee, after God, my whole being and my life ; and I beseech thee most humbly to offer to God for me all the love and glory which thou didst render Him at thy birth in satisfaction for my negligences, and to obtain for me, by thy prayers and merits, that all the states, all the actions and sufferings of my life may render an everlasting homage to the states, actions, and sufferings of thy Son's life and of thine.

THE ANGELS AND SAINTS WHOM WE SHOULD HAVE HONOURED AT OUR BIRTH.

Having fulfilled our obligations to our Lord and to His most holy Mother, we should salute and honour the holy guardian Angel who was given us

by God at our baptism ; the guardian Angels of our parents, of the parish and diocese in which we were born ; the order of Angels with which God purposes to associate us in Heaven ; as also the Saint of the day, place and country in which we were born. We should thank them for the favours which we have received from them. We should offer ourselves to them in order to honour them during our whole life in the manner God desires of us. We should also pray them to offer us to our Lord ; to make use of us in order to glorify Him ; to do for us with regard to our Lord what we ought to have done at our birth ; and to obtain from Him by their prayers fresh grace and strength to begin a new life wholly consecrated to the glory of His.

IV. EXERCISE FOR THE ANNIVERSARY OF OUR BAPTISM.

EXPLANATION.

On the anniversary of one's Baptism, of one's ordination as priest, or of one's religious profession, it is customary to give thanks to God and to renew one's vows.

In certain religious Communities the renewal of the vows is performed with solemnity, and is preceded by several days of recollection.

According to the testimony of S. Magdalen di Pazzi, this pious practice is of great importance :

1. *For the Glory of God.*—" Each time," she says, " that one renews the promises one has made to God the union between the creature and the Creator is also renewed. This renewal is a cause of joy to the Blessed Trinity. This act is no less pleasing to Mary than if she herself were to renew her vow of virginity. The Angels are glorified thereby, for they see us thus responding to the inspirations which have come to us by their ministry. The Saints rejoice thereat because they see others resolutely following in their steps."

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2. *For the Progress of the Soul.*—"As for the soul, she herself draws from this practice immense advantage. Grace is showered on her in greater abundance; the promises she has made acquire new strength; she tastes a peace hitherto unknown; finally, her union with God becomes closer, and produces fruit which shows itself in her words and in her deeds."*

The Blessed Jean Eudes desired to aid us in obtaining all these graces and in procuring the glory of God. For this purpose he has composed an admirable exercise for the anniversary of our Baptism. Let us, therefore, renew, with all our heart the covenant then made with the three divine Persons.

THE GREATNESS AND THE GRACE OF BAPTISM.

By holy Baptism we began to live the true life—the life which we received from Jesus Christ—and this divine Sacrament is the source of our happiness. It is certain that, had we then possessed the use of our reason, we ought to have rendered to God especial thanks for a favour so great. But we were not capable of doing so, and in order to supply this defect it is well each year to pass the anniversary of our Baptism, or some other day in its stead, in intercourse with God for the purpose of thanking Him for so great a benefit.

The author of the sacrament of Baptism is our Lord Jesus Christ. It is He Who is the source of the grace contained in this Sacrament; it is He Who hath acquired and merited it for us by His Incarnation, by His Baptism in the waters of Jordan, by His Passion, and by His death; it is He Who hath applied it to us by the virtue of His Resurrection, and all this because of the infinite love He bears us.

* "Life of S. Magdalen di Pazzi"—"Vie de Ste Madeleine de Pazzi," p. 118.

I. THE MYSTERIES OF JESUS FIGURED IN HOLY BAPTISM.

As all things which are outside of God have their model and prototype in Him, so our Baptism has as prototype and model four great mysteries of the life of Jesus :

1. The mystery of the eternal birth of the Son of God in the bosom of His Father.

2. The mystery of His birth in time of the Virgin Mary.

3. The mystery of His death and burial.

4. The mystery of His Resurrection.

1. The mystery of His eternal birth, because, as in His eternal generation, His Father communicates to Him His being, His life, and all His divine perfections—a communication which makes Him Son of God and the perfect Image of His Father—so by holy Baptism He bestows on us the heavenly and divine being and life which He received from His Father, He imprints in us a living image of Himself, and makes us children of that same Father Whose Son He is.

2. The mystery of His birth in time. As at the moment of His Incarnation He took upon Himself our nature, clothed Himself with it, and filled it with Himself, so in the sacrament of Baptism He united Himself to us and incorporated us into Himself. He formed Himself and, as it were, became Incarnate in us, clothed and filled us with Himself, according to the words of His Apostle : “ Ye who are baptized in Jesus Christ have put on Jesus Christ ” (Gal. iii. 27).

3. The mystery of His death and of His burial, for S. Paul declares : “ We who are baptized into

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Jesus Christ are baptized into His death " (Rom. vi. 3) ; and that " We are buried with Him by baptism into death " (Rom. vi. 4). The same Apostle also affirms in another place : " Ye are dead, and your life is hid with Christ in God " (Col. iii. 3) —that is to say, ye have by Baptism entered a state which obliges you to be dead to yourselves and to the world, and to live henceforth with Jesus Christ a holy and divine life, hidden, buried, and absorbed in God.

4. The mystery of His Resurrection, because, as the Son of God by His Resurrection entered upon a new life, entirely independent of earthly conditions, and wholly heavenly and spiritual, so the great Apostle teaches us that " We are buried with Jesus Christ by baptism in order that, as after death He rose again and entered on a new life, so we, being baptized, should lead a new life " (Rom. vi. 4).

2. THE ACTION OF JESUS IN HOLY BAPTISM.

All the holy Fathers teach us that it is our Lord Jesus Christ Who Himself confers all the Sacraments by the virtue of His Holy Spirit, and by the ministry of the priest who represents Him, and acts in His Name and by His authority. It is He Who consecrates at Mass, it is He Who gives absolution in the sacrament of Penance ; so also it is He Who baptizes and Who hath inspired His Church to institute the ceremonies which precede and follow the actual Baptism—ceremonies so full of mystery and significance.

3. BAPTISM CONFERRED IN THE NAME OF THE MOST BLESSED TRINITY, AND OF THE DUTY WE OWE THE BLESSED TRINITY FOR THIS REASON.

It is by our Lord Jesus Christ that we are baptized, as has been said, but it is in the Name and by the virtue of the ever-blessed Trinity ; for the three divine Persons are present in Holy Baptism in a most especial manner. The Father is present engendering His Son in us, and begetting us in His Son—that is to say, giving a new being and a new life to His Son in us, and giving us a new being and a new life in His Son. The Son is present, being born and taking life in our souls, and communicating to us His divine Sonship, thus making us sons of God, as He is Son of God. The Holy Spirit is there, forming Jesus in our souls as He formed Him in the womb of the Virgin. The Father, Son, and Holy Ghost are there, setting us apart, taking possession of us, and consecrating us to Themselves in a very special way, imprinting in us Their divine character and image, and establishing in us Their dwelling, Their glory, Their reign, Their life, as in Their living temple, Their sacred tabernacle, Their Heaven. And afterwards, if our sins did not hinder us, these three eternal Persons would always remain in us in an ineffable manner. They would glorify Themselves in us, They would reign in us perfectly, and They would live in us with a life most holy and most divine. In the same way, too, we belong to God as beings wholly consecrated to Him, and who, in consequence, should be employed to no other use than that of His glory and service.

4. THE ALLIANCE BETWEEN GOD AND MAN CONTRACTED BY HOLY BAPTISM.

You who are baptized, you should know that by your Baptism you have made a contract of the highest importance.

A public and solemn contract, to which Heaven and earth are witness.

A contract written, not by the hand of man, but by the hand of Angels, with the precious Blood of Jesus Christ in the eternal book of the divine mercy.

A contract concerned with an everlasting empire of untold wealth, of glory, of grandeur, and of incomprehensible felicity.

A deed of *gift* by which you gave yourself to God, and by which God gave Himself to you.

A deed of *purchase* by which our Lord Jesus Christ bought you with His Blood, and delivered you out of the power of Satan, that He might give you into the care of His Heavenly Father.

A deed of association and of alliance, the highest, closest, and most advantageous possible.

An alliance not only of friend with friend, of brother with brother, of spouse with spouse, but of a member with its head—the closest of all alliances.

An alliance and a union so excellent that the union of the branches with the vine, of the graft with the tree, of the members of the human body with the head, are but shadows and figures of it.

An alliance which is, as it were, the continuation, the extension, and the copy of the ineffable union of the sacred humanity of the Saviour with His adorable Person.

An alliance cemented by the precious Blood of Jesus Christ.

An alliance of which the Holy Spirit, Who is the unity of the Father and the Son, is the divine bond.

An alliance so admirable that the Son of God compares it to the union which exists between Him and His Father: "I in them, and Thou in Me, that they may be perfected in one" (S. John xvii. 23).

O incomparable union! O ineffable companionship! O admirable alliance! O sublime grandeur of the Christian religion! O sanctity, O indescribable dignity of Holy Baptism! O holy and sacred contract of God with man and of man with God! O goodness of God passing all understanding! O happiness of man beyond human power to conceive!

5. OBLIGATIONS OF THE CONTRACT.

I. *On God's Side.*—God, through an excess of goodness, has been pleased to impose on Himself certain obligations with regard to us.

The Eternal Father, by receiving you as one of His children, as a member of Jesus Christ His Son, engages to love you with the same love wherewith He loves His Son, because you are one with Him as the member is one with its head.

And here are the stupendous results of this love:

(1) He has infused His grace into your soul—that grace whose least infusion is worth more than all earthly empires.

(2) He has planted in your soul the virtues of faith, hope, and charity—the infused virtues, the gifts of the Holy Spirit.

(3) He has given Himself to you with His Son,

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and His Holy Spirit, and has come with Them to take up His abode in your soul.

(4) Since that moment His eyes are unceasingly fixed on you, His mind thinks of you, His heart loves you, His power, His wisdom, His goodness, are ceaselessly employed in protecting you, in guiding you, in overwhelming you with benefits.

(5) Lastly, He promises, if you are faithful to the conditions of the contract, that you shall be inheritor of Heaven, co-inheritor with His own Son.

The Son engages, when He makes with you this alliance :

(1) To treat you as bone of His Bone, flesh of His Flesh, and spirit of His Spirit.

(2) To love you as He loves Himself.

(3) To give you His Eternal Father to be your Father.

(4) To give you His Spirit and His divine Heart to be the spirit of your spirit and the heart of your heart.

(5) To give you His Mother, the Virgin Mary, to be your Mother.

(6) To give you His Church, which is, as it were, your second mother.

(7) To give you His Body and Blood in the Holy Eucharist, to be the food of your soul.

(8) To give you His own kingdom, and to make you sit with Him on His throne.

2. *Obligations on Our Side.*—When you entered into an alliance with God by holy Baptism you offered, gave, and consecrated yourself to His divine Majesty, and you engaged yourself to perform two great duties, for—

(1) You promised by the mouth of your god-father and godmother to renounce Satan, his pomps and his works.

(2) You promised to cleave to Jesus Christ by faith, hope, and charity—that is to say, to follow Jesus Christ by faith in His words and doctrine ; by hope in His promises ; by love in His commandments, His maxims, His virtues, and His life.

And this truth draws from S. Gregory of Nyssa this beautiful saying : “ Christianismus est conjunctio cum Christo et professio vitæ Christi ”—To be a Christian is to be one with Jesus Christ, and consequently to live the life of Jesus Christ.*

ELEVATION TO JESUS FOR RENEWING THE
PROFESSION WHICH WE MADE AT OUR BAPTISM.

O Jesus, my Lord and my God, I adore Thee as my Head, Whom I am to follow and imitate in all things, according to the public and solemn profession which I made at my Baptism ; for I did then promise and profess in presence of Heaven and earth, by the mouth of my godfather and godmother, to renounce Satan, his works and his pomps—that is to say, sin and the world—to cleave unto Thee as my Head, to give and consecrate myself wholly to Thee, and to dwell in Thee for ever. What a solemn promise and profession, obliging me, as it does, to great perfection and holiness ; for to profess to dwell in Thee and to cleave to Thee as my Head is to profess to be one with Thee as members are one with their head ; it is to profess to have but one life, one mind, one heart, one soul, one will, with Thee.

It is, therefore, to make profession, not only of poverty, or of chastity, or of obedience, but of *Thee*—that is to say, of Thy life, of Thy mind, of Thy humility, of Thy charity, of Thy purity, of

* “ Contract,” tome ii.

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Thy poverty, of Thy obedience, and of all Thy virtues. In a word, it is to make the same profession as Thou didst make in presence of Thy Father at the moment of Thine Incarnation, and which Thou didst so perfectly accomplish throughout Thy life—that is to say, the profession never to do Thine own will, but to find Thy content in doing the Will of God ; to be for love of God in a state of perpetual servitude with regard to God and man ; and to be a host and victim continually sacrificed to the sole glory of God.

That is the vow and profession which I made at my Baptism, O Jesus, my Lord. Oh, what a holy and divine profession ! Oh, how far removed is my life from this holiness and perfection ! How often have I failed, and in how many ways, in this holy profession ! Forgive me, my Saviour—forgive me, I beseech Thee ! O my divine Reparation, atone, I beseech Thee, for my negligences, and in satisfaction for them offer to Thy Father all the honour Thou hast rendered Him throughout Thy life by the perfect accomplishment of the profession Thou didst make at the moment of Thine Incarnation !

O my Jesus, in honour of and in union with the deep love and all the other holy dispositions with which Thou didst make this same profession, I purpose to do now, myself, that which I did by proxy at my Baptism—I purpose to renew the profession I then made by the mouth of my godfather and godmother. To this end, by the virtue and power of Thy Spirit and of Thy love, I renounce for ever Satan, sin, the world, and myself. I give myself to Thee, O Jesus, that I may cleave to Thee ; that I may abide in Thee ; that I may be one with Thee in heart, in mind, in life. I give

myself to Thee in order to do, never mine own will, but Thine only. I give, dedicate, and consecrate myself to Thee in order to serve Thee for ever, and to serve my neighbour for love of Thee. Further, I dedicate and offer myself in sacrifice to Thee as host and victim, ready to be immolated for Thy glory in every way that shall be pleasing to Thee. O good Jesus, give me grace, I beseech Thee, by Thy great mercy, to fulfil this holy profession ; but do Thou fulfil it in me and for me—or, rather, for Thyself and for Thy sole content—according to the measure of perfection Thou dost desire ; for I give myself to Thee to do and suffer to this intention all it shall please Thee to impose.

THANKSGIVING FOR HOLY BAPTISM.

O Jesus, I adore Thee as the author and institutor of the sacrament of Baptism, and because Thou hast acquired and merited by Thine Incarnation, by Thy Baptism in the river Jordan, and by Thy holy death, the grace which is contained in this sacrament.

I adore the deep love which caused Thee to merit and to institute this sacrament.

I adore all Thy purposes in instituting it, both with regard to Thy Church in general and to me in particular.

I thank Thee a thousand times for all the glory Thou hast rendered to Thyself, and for the grace Thou hast bestowed on Thy whole Church, and especially on me, by this sacrament.

I offer and refer to Thee all the glory and all the effects of grace which Thou hast produced in Thy Church by this means.

I ask Thy forgiveness for having so little profited

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by the grace Thou didst give me in holy Baptism ; for having rendered it vain and useless to me by my sluggishness and unfaithfulness in Thy service ; for having even destroyed it in my soul by my sins.

I give myself to Thee, O good Jesus. Renew and revive in me this grace, and fulfil in me, by Thy great mercy, all the purposes which Thou didst deign to have touching my soul in the divine sacrament of Baptism.

O Jesus, I adore Thee in the mysteries of Thine Incarnation, of Thy Passion, and of Thy Death, as meriting thus the grace contained in the sacrament of Baptism ; but especially I adore Thee in the mystery of Thy Baptism in the waters of the Jordan. I adore all the dispositions of Thy holy soul in this mystery, and all Thy purposes touching my soul. Oh, what a difference, Lord, between Thy Baptism and ours ! For in Thy Baptism Thou dost take on Thee our sins in order to pay the penalty for them before Thy Father in the desert and on the Cross ; and in our Baptism Thou dost free us from the burden of these sins, washing them away in Thy precious Blood. Blessed be Thou for ever ! O good Jesus, I give myself wholly to Thee. Fulfil, I beseech Thee, the purposes Thou didst deign to form with regard to me in Thy holy Baptism—that is to say, deliver me wholly from my sins, wash me in Thy precious Blood, baptize me with that baptism of the Holy Spirit and of fire with which Thy blessed precursor assured us that Thou didst baptize—that is to say, consume all my sins in the flame of Thy holy love by the might of Thy Holy Spirit.

ELEVATION TO JESUS FOR THE RENEWAL OF THE
THREE VOWS OF RELIGION.

O Jesus, my Lord, I adore Thee, I love Thee, and I glorify Thee in Thy holy poverty, in Thy divine purity, and in Thy most perfect obedience.

I adore and glorify Thee in all Thy purposes with regard to all those souls who have made, or who will make, the vow of poverty, chastity, and obedience, but especially to mine.

I give Thee thanks, O good Jesus, for all the glory Thou hast rendered to Thy Father and to Thyself by Thy poverty, Thy chastity, and Thine obedience, and by the poverty, chastity, and obedience of Thy Mother and of all Religious.

I ask Thy forgiveness for all my offences against these holy vows, and in reparation for them I offer Thee all the honour which Thou didst render to Thyself by Thy poverty, Thy chastity, and Thine obedience, and by the poverty, chastity, and obedience of Thy blessed Mother and of all Religious. I most humbly beseech Thee to atone for my negligence, and to render to Thyself that honour which I ought to have rendered Thee by the observance of my threefold vow. To this end I offer myself to Thee to do and suffer all it shall please Thee to impose.

O my Jesus, I offer to Thee once more these three vows of mine, of poverty, of chastity, and of obedience ; and I protest, in presence of Heaven and earth, that I purpose to observe them perfectly to my last breath in honour of the divine poverty, chastity, and obedience of Thee and of Thy blessed Mother.

I give myself to Thee, O Jesus ! Destroy in me,

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I beseech Thee, all that is opposed to these three virtues, and give me grace to observe this three-fold vow with all the perfection Thou dost require of me.

O Mother of Jesus, Angels and Saints of Jesus, beseech Him to destroy in me all that is displeasing to Him, and to shape in me such a perfect image of His poverty, chastity, and obedience as may be a continual imitation and adoration of the poor, chaste, and obedient life He led on earth.

V. THE ANNUAL RETREAT.

EXPLANATION.

The exigences of our position are often an invincible obstacle to going into Retreat. It is necessary, therefore, to know how to isolate oneself in one's own home, and, unknown to one's family, to make, under the eye of God, a spiritual retreat. In order that it may be profitable, let us reflect on the following rules :

I. The essential work of a Retreat consists—

1. In an examination of the dispositions of the soul, and especially of its fundamental disposition. Have I the firm will to continue the life of Jesus Christ? Is this will constant or intermittent? Is it efficacious? What influence does it exercise on my thoughts, on my affections, on my actions, on my exercises of religion, on my relations with God, with our Lord, with the blessed Virgin, with my neighbour? . . .

2. In the reparation for our sins and negligences—by contrition, by a humble, sincere, and complete avowal; by penance; by the Way of the Cross; by a Communion of reparation; by humbling oneself before our Lord, etc. . . .

3. In the renewal of the dispositions of the soul, especially the disposition to continue the life of Jesus Christ in the smallest details, especially those in which we have been unfaithful in the past.

II. *Rules for a Retreat.*—We should organize our day so as to have in the morning: (1) An hour's prayer and

meditation; (2) an hour's reading; (3) the hearing of Mass. In the afternoon: (1) An hour's prayer and meditation; (2) the Rosary and the visit to the Blessed Sacrament; (3) an hour's reading—examination of the dispositions of the soul when it appears most convenient.

III. *Books to be read during a Retreat.*—The books one should always have at hand are: (1) The Holy Gospel; (2) the "Imitation of Jesus Christ"; (3) the "Introduction to the Devout Life" of S. Francis de Sales (part v.); (4) the Life of some Saint.

Read especially the sixth and seventh chapters of S. Matthew, and from the eleventh to the seventeenth chapters of S. John.

Those who follow a Retreat preached in their parish church can make use of those parts of this programme which they judge most useful.

THE RETREAT: THE DISPOSITIONS NECESSARY FOR MAKING A GOOD RETREAT.

It is a most profitable and most important thing, and one whose utility cannot be perfectly realized save by those who experience it, to devote a short time every year to the affairs of God and to the performing of one's religious exercises with more care than usual. As people living in the world, besides the ordinary refreshment they bestow daily on their bodies, sometimes indulge in exceptional festivities, so it is most profitable for all Christians who make profession of holy living to have, in addition to their ordinary devotional exercises, exceptional spiritual festivities and times of rejoicing, by giving themselves up entirely to the things of God and spending their time in loving and glorifying Him with more warmth and fervour than usual. For herein truly consists perfect joy and true delight: in holding intercourse and in conversing with God by holy prayer and meditation.

It is to this that S. Paul exhorts not only Religious, but also all Christians, and even married people, counselling them to quit from time to time the occupations and obligations of their position, in order to devote themselves to prayer and meditation.

This has been practised from all time in the Church of God; for we read of many Saints and Prelates of the Church, that, freeing themselves from the shackles of

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their ordinary occupations and of their domestic affairs, they frequently withdrew for awhile into some solitary place, in order to devote themselves wholly to contemplating, loving, and glorifying God.

This is what I call the Annual Retreat, because it is practised each year—once at least—in all communities in which reign piety and the love of God. It is also practised by many people living in the world, who set apart each year eight or ten days, during which they bid farewell entirely to the care about earthly things, and withdraw into some holy house, in order to devote themselves wholly to exercises of religion and of the divine love.

If your position or your too numerous occupations do not permit of your doing likewise, or of your devoting so long a time, endeavour at least to set apart a short time, in order to devote yourself to the exercises of prayer and of the love of God with more care and fervour than usual, following the method indicated by him who has the direction of your soul.

This Retreat should be made with three principal objects :

1. In order to continue and to honour the various retreats of Jesus, such as the retreat He made from all eternity in the bosom of His Father ; that which He made in the womb of His Mother during nine months ; in the stable at Bethlehem the space of forty days ; in Egypt during seven years ; at Nazareth all the time of His hidden life, which lasted to the age of thirty ; in the desert during forty days ; in Heaven in the glory of the Father since His Ascension ; and in the Blessed Sacrament, where He is, as it were, in retreat and in a state of hidden life, ever since He instituted it, and where He will remain to the end of time ; to honour also the various retreats of the blessed Virgin and the share she had in those of her Son. Thus the first object, the first and chief intention of the Retreat should be to love and glorify Jesus and His most holy Mother, and to unite and give ourselves ever more and more to the Son and to the Mother.

2. In order to make reparation during the time of the Retreat for our negligences and for the offences which we have committed against the love and the glory of Jesus and of Mary.

3. In order to form new resolutions, to obtain fresh

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strength, to prepare ourselves to receive a renewal of grace so that we may walk with more courage in the paths of the divine love, and overcome all the obstacles which we may encounter.

Finally, we should look upon the Retreat as a paradise and the period of the Retreat as a foretaste of eternity, and endeavour to do during this time what we shall do throughout eternity, thus beginning here below the life and the exercises which will be ours in Heaven—that is to say, the contemplating, loving, and glorifying God.

We should also consider and employ the time of the Retreat as if it were all that remained to us of time in which to love and glorify Jesus, and to make reparation for all the offences we have committed in our whole life.

Above all, we should protest to our Lord that we desire to perform these holy exercises, in no wise for our own consolation or for our own interest, or to earn merit for ourselves, but solely for His contentment and for His greater glory.

EXAMINATION OF CONSCIENCE.*

I. EXAMINATION OF CONSCIENCE ON THE SUBJECT OF PRAYER.

Consider what ought to be our dispositions, both inward and outward, in presenting ourselves before our Creator, our King, the Holy of Holies, the Sovereign Judge. Represent to yourself how the Son of God prayed to His Father, how the Blessed Virgin and the Saints prayed. Examine yourself as to whether your preparation for prayer has been sufficient; whether you have spent in prayer a suitable length of time; whether you have neglected the prayers of obligation; whether you have chosen the most fitting time and place for prayer; whether you have laid yourself open to wandering thoughts by looking about you; whether you have prayed with due outward respect and inward attention; whether so many prayers have profited to your spiritual progress.

* Summary of the examination of conscience of the "Mémorial," ("Œuvres Complètes," iii.).

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II. EXAMINATION OF CONSCIENCE ON THE SACRAMENT OF PENANCE.

Consider the infinite goodness of our Lord Jesus Christ manifested by His instituting in His Church the sacrament of Penance, by which—

1. He forgives us our sins, however great, however numerous they may be.
2. He purifies us by the virtue of His precious Blood.
3. He re-establishes or increases grace in our soul.

Remember that the dispositions we ought to bring to the reception of this Sacrament are—

1. To acknowledge that, unaided, we cannot obtain these dispositions, and that we must therefore ask God for them.

2. To examine ourselves diligently.
3. To feel a real contrition for our sins, together with a firm purpose of amendment.
4. To confess them entirely, clearly, and sincerely.
5. To submit ourselves absolutely to the directions of our Confessor.

6. To accomplish faithfully our Penance
7. To take God's side against ourselves, to clothe ourselves with His justice, in order to punish and destroy in ourselves His enemy, sin.

III. EXAMINATION OF CONSCIENCE ON THE SUBJECT OF MASS.

Consider the infinite dignity of Holy Mass. There is nothing grander in Heaven or earth. It is a sacrifice in which the victim is a God, which is offered to a God, and by a God. It is the same sacrifice as that of Calvary. In this sacrifice our Lord becomes present amongst us, immolates Himself *for* us, gives Himself *to* us.

Examine yourself as to the faults committed at Mass: whether you have behaved devoutly, both outwardly and inwardly; whether you have prepared yourself fittingly for Communion, and duly made your thanksgiving afterwards; what benefit you have obtained from so many Masses, so many Communions. Have they led to the correcting of your faults, to your advance in virtue?

IV. EXAMINATION OF CONSCIENCE ON THE SUBJECT OF HUMILITY.

Consider—

1. That humility consists in having a very mean estimate of oneself ; in despising, loathing, and avoiding esteem, honour, glory, and the praise of men ; in loving abjection, contempt, and ignominy.

2. That without humility it is impossible to please God or to save one's soul. " *Nisi efficiamini sicut parvuli, non intrabitis in regnum cœlorum* "—" Except ye become as little children, ye shall in no wise enter the kingdom of Heaven " (S. Matt. xviii. 3).

3. That humility is the measure of the holiness of souls on earth and of their glory in Heaven.

4. That if humility is so necessary, we ought to have a great horror of vanity.

5. That for a single sin of pride millions of Angels were cast down into hell.

6. That the Son of God and His Mother also have left us unparalleled examples of humility.

Examine yourself carefully touching your offences against humility in thought, word, and action.

See what feelings you have about yourself :

Whether you take pleasures in the esteem and praise of men.

Whether you avoid the things which humiliate you.

Whether you talk about yourself to your own advantage.

Whether you accept correction and warning in a spirit of humility.

Whether you contest with your neighbour from love of your own opinion.

Whether you submit your mind and will to the orders of your superiors.

Whether you are not actuated by love of vain-glory.

Whether you do not prefer yourself to others.

Whether you have not an undue desire of position and dignity.

Whether you have not a secret confidence in your intelligence, in your knowledge, in your judgment, in your experience, in your capacity, in your good resolutions, etc.

Ask God's forgiveness for all your sins against humility. Pray our Lord to atone for them, to give you the means

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of acquiring true humility, to impress on your mind three convictions : (1) That you *are* nothing, that you possess nothing, that you can do nothing ; (2) that you are but corruption, and that you bear in you the germ of all sins ; (3) that you merit the wrath of God and eternal damnation.

Take the resolution—

1. Never to accept any honour, any praise, but to refer all to God.

2. Always to humble yourself at the beginning and end of your actions.

3. To reject promptly all thoughts of vanity and feelings of self-complacency.

4. To turn your eyes from the faults of others in order to fix them on your own.

5. To humble yourself when you hear the faults of others spoken of, recognizing that if God did not preserve you from it, you would commit even worse.

6. To take, against yourself, the side of those who have reason to complain of you.

7. Not to give yourself airs of being superior or more learned or better informed than others.

8. To accept and lovingly to embrace the humiliation which is the consequence of your sins.

9. To accept humiliations, shame, contradiction, and affliction, not only as trials, but as a just chastisement.

V. EXAMINATION OF CONSCIENCE TOUCHING CHARITY.

Charity is the queen and mother of all the virtues ; it is their source and end, their soul and their life.

It is charity which caused the Son of God to come down from the bosom of His Father into the womb of the Virgin Mary ; which caused Him to live on earth a laborious and suffering life ; which caused Him to die on the Cross ; which causes Him to give Himself to us in the Blessed Sacrament.

Charity is the subject of the principal clause of His Will : " This is My commandment, that ye love one another."

The flower and perfection of charity are meekness and kindness : " Learn of Me that am meek and lowly of heart."

Consider that the noblest work of charity is to labour

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for the salvation of souls—a work which excels all others, the most divine of all divine works : “ *Omnium divinatorum divinissimum* ” (S. Denis).

Examine yourself as to the sins you have committed by thought, word, act, and omission against the charity you owe to your neighbour, especially to those with whom you live ; against gentleness and kindness in your relations with others ; against zeal for the salvation of souls.

VI. EXAMINATION OF CONSCIENCE TOUCHING THE OTHER VIRTUES.

1. *Submission to the Will of God*.—Examine yourself whether you have been lacking in submission to the Will of God as manifested—(1) in the events which happen ; (2) in the commandments of God ; (3) in the commandments of the Church ; (4) in the duties of your position ; (5) in the orders of your Superiors.

2. *Simplicity*.—Do you make use of finesse and duplicity ? Is your way of speaking simple, sincere, candid, without exaggeration or superabundance of words ? Have you any peculiarity likely to wound the feelings of others ?

3. *Modesty*.—Do you behave modestly in church, in your room, in the street, in your relations with others ? Do you permit yourself any excess in drinking, in eating, any superfluity in dress, in furniture ?

VII. EXAMINATION OF CONSCIENCE ON THE MANNER OF PERFORMING OUR ACTIONS.

Consider that it is of great importance to perform all our actions well, not only the great, but also the small, and this for the following reasons :

1. We are children of God, created in His image, and consequently obliged to imitate Him. “ Be ye also perfect, as your Father in Heaven is perfect ” (S. Matt. v.).

2. Our Lord Jesus Christ, our divine Pattern, rendered infinite glory to His Father by all His actions, even by the most insignificant, because He performed them all with an equal love and with dispositions equally holy.

3. God cares no less for the smallest things which concern us than for the most important. Therefore we should

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perform our most insignificant actions with deep love, a high sense of their importance, and the greatest possible perfection.

4. He who performs his actions carelessly and indifferently robs God of the glory due to Him, and deprives himself of much grace and blessing in time and in eternity.

Examine yourself on the sins committed by your actions and in the manner of performing them :

1. By the actions concerning the service of God.

2. By those which concern your neighbour.

3. By those which concern the duties of your position and your profession.

Ask forgiveness, and offer in reparation the glory rendered to God by the actions of our Lord Jesus Christ.

Make a resolution—

1. To fight against all indolence, indifference, evil intention, and negligence.

2. To have always an honest and straightforward intention of promoting the greater glory of God.

3. To do each thing in the order, in the place, at the time which is fitting.

4. To perform your smallest action with the greatest possible perfection.

5. To perform each action with suitable dispositions : acts of humility, humbly ; acts of obedience, promptly, joyfully, with submission of mind and will ; acts of penance with a deep hatred of sin ; acts of charity with all your heart ; acts of religion, devoutly.

6. To renounce yourself at the beginning of each action, and to give yourself to our Lord Jesus Christ, in order to do it according to His Will and with His dispositions.

7. To think while you are performing the action of Him and of the dispositions with which He did it, and is still doing it with you.

8. To do and suffer for God all that you do and suffer : “ *Corde magno et animo volenti* ”—“ Heartily and with a willing mind ” (2 Macc. i. 3). —that is to say, lovingly and joyfully.

9. At the end of each action to renounce all self-complacency, and to offer all to the glory of God, the only source of all good.

RESOLUTIONS.

PARADISE ON EARTH, OR THE SUPREME PERFECTION AND
FELICITY OF THE CHRISTIAN LIFE.

Happy are they who pursue with such generous ardour the heavenly path, that they attain to the state of perfection shown in the following twelve articles which are, as it were, twelve degrees of perfection of Christian holiness. Yea, blessed is the man who can declare with lips and heart :

I

By the mercy of God I am at this moment in such a state that my conscience can reproach me with no sin nor any attachment for sin. On the contrary, I hold sin in such horror that there is nothing I loathe so much as this infernal monster, and that, with the grace of my Saviour, I would rather suffer all the tortures of earth and of hell than admit it into my soul.

II.

I renounce entirely and for ever all hatred and aversion for all persons whatsoever. I protest that I purpose to suffer nothing in my heart, on my lips, or in my actions, which is opposed to the charity I owe my neighbour, but that I am ready to shed my blood and give my life for all my brethren, even for my direst enemy.

III.

I declare that I would rather lose the wealth of all the world, did I possess it, than to take or to keep back an obolus belonging to another. I declare also that I purpose to make use of that wealth which the divine Providence hath bestowed on me, for my own needs, for the service of God, and for the assistance of the poor, in whom henceforth I desire to see Jesus Christ, serving and loving Him in them.

IV.

I love all that God hath made, but I love nothing save in God and for God. My mind is detached from all created things ; my heart holds naught indispensable

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to her happiness ; I bid farewell to all, that I may belong wholly to Him Who is All, and Who is All to me. O my All, it is Thou Who hast freed me, and burst my bonds ! I will offer Thee for ever a sacrifice of praise and love.

V.

By the grace of my Saviour I have learnt to humble myself in all things and in all places ; to submit, and to abase myself to all mankind ; to acknowledge that I am indeed worthy of all contempt, affliction, and chastisement ; and that when I have done, with the help of God, all I am capable of doing, I am still an unprofitable servant.

VI.

I profess henceforward, in imitation of my Jesus, to hold in abhorrence the honours, the pleasures, the riches, and the vanities of the world ; to find my glory in ignominy, my content in suffering, and my wealth in poverty. I profess that I embrace with all my heart, as my supreme good in this world, all the labour, contempt, torment, suffering, and tribulation which may be my lot, protesting, with S. Paul, that I desire no other glory and no other paradise on earth " save the Cross of my Lord Jesus Christ, by Whom the world is crucified unto Me and I unto the world "—" *Mihi absit gloriari, nisi in cruce Domini nostri Jesu Christi, per quem mihi mundus crucifixus est, et ego mundo* " (Gal. vi. 4).

VII.

I renounce myself, my mind, my self-love, my feelings and inclinations, and my own will. I purpose never, deliberately and with intention, to be guided by my natural feelings, impulses, and inclinations, but to let myself be led in all things by the impulsion of the Spirit of Jesus, to Whom I yield and abandon myself wholly for ever.

VIII.

Farewell to all the transitory desires of earth. If I perceive any in my heart, I will stifle them, that I may have one desire alone : to serve and love my God perfectly, to fulfil in all things His holy Will, and to sacrifice my being and my life for His glory.

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IX.

I declare that I place my whole trust and confidence, not in mine intelligence or in my good resolutions, nor in my own strength, nor in my good deeds, nor in my friends, nor in any created being, but solely in the goodness of my God, and that I abandon myself wholly in temporal and spiritual things, for time and for eternity, to the leading of His divine Providence and to His holy Will.

X.

I have so entirely renounced my own will and have so clothed myself with the Will of God, that, aided by the grace of Jesus, I defy all mankind, all the devils, all creatures, and all the powers of earth and hell, to do the least thing contrary to my will, because I have *no* will save the Will of my Lord.

Consequently I can say with truth that I am all I desire to be; that I possess all I desire to possess; that I do all I desire to do; that nothing happens contrary to my will, because I desire only to be, to have, to do, that which God wills me to be, to have, to do; and that I will all that He wills, and nothing more.

XI.

Away with all the curiosities of the human mind and the learning, vanities, and follies of the world! As for me, it sufficeth me to know that my Jesus is God—that is to say, that He is All, that He is my All, and that I am wholly His. Come what may, henceforward, in all times and places, I shall be always content, because my Jesus is always Jesus—that is to say, always full of glory, of majesty, of felicity, of immutability, of immortality, of light, of wisdom, of power, of happiness, and of a countless and eternal wealth of perfection.

I desire no other satisfaction than the satisfaction of my Jesus, no glory save His glory, no treasure save His love. This is why I am always content, always rich, and always joyful; and no one can take from me my treasure, my glory, and my joy

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XII.

I declare openly before all men that my most heartfelt desire is that the whole world should be an object of indifference to me, and that I myself should be reduced to nothingness in order that my Jesus may be all in all things in me ; in order that He may live, that He may reign, that He may accomplish all His purposes without any hindrance. I declare also that in all my devotions I purpose never to separate Mary, Mother of Jesus, from her Son, for, after Him, she is the chief object of my affections ; she is the mother of my soul, the queen of my heart, the protectress and the directress of my life, the delight of mine intelligence, my life, my treasure, my consolation, my refuge, and my most dear hope. I declare that I make profession of serving and honouring her for love of her Son in every way possible to me, and that I desire to live and to die with this cry on my lips : " Glory to Jesus and to Mary, whom I love more than life !" (" Œuvres Complètes," ii. 328)

VI. EXERCISES FOR THE END OF THE YEAR.

In order to close each year of our life with Jesus, we must imitate Jesus at the close of His mortal and suffering life on earth. For this purpose, at the end of each year we should set aside a short time in order to fulfil the duty we owe to Jesus in the way indicated in the following elevation :

ELEVATION TO JESUS FOR THE END OF EACH YEAR.

O my Lord Jesus, I adore Thee, I love Thee, I glorify Thee in the last day, the last hour, and the last moment of Thy mortal and suffering life on earth. I adore in Thee all which passed in Thee outwardly and inwardly in that last day—that is to say, Thy last thoughts, words, actions, sufferings, the last use Thou didst make of the senses

of Thy sacred Body, and the last dispositions of Thy holy Soul, to which I desire henceforth to unite myself in prevision of the last day of my life.

O divine Jesus, I perceive by the light of faith that in this last day of Thy life Thou didst infinitely adore and love Thy Father. Thou didst worthily thank Him for all the grace bestowed on Thee, and by Thee on all Christians, during the time Thou didst pass on earth. Thou didst ask forgiveness for the sins of all men, offering Thyself to Him to bear the punishment due to them. Thou didst think of me with deep love and a great desire to draw me to Thee. And, lastly, Thou didst sacrifice Thy Blood and Thy life, so worthy and so precious, for the glory of Thy Father and for love of us. Blessed be Thou a thousandfold !

O good Jesus, in honour of and in union with the love, the humility, and the other holy dispositions with which Thou didst accomplish these actions, I give Thee infinite thanks for all the glory Thou didst render to Thy Father during the time Thou didst spend on earth ; and for all the graces which Thou hast bestowed on me and on all mankind during this year and throughout our life ; and for those which Thou wouldst have bestowed on us if we had not hindered Thine action.

I most humbly beg Thy forgiveness for all the outrages and indignities Thou didst receive on my account whilst Thou wert on earth, and for the offences I have committed against Thee during this year. And in satisfaction for them I offer Thee all the love and glory Thou didst receive during Thy life on earth, and which Thou hast received during this year, from Thine eternal

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Father, from Thy Holy Spirit, from Thy blessed Mother, and from all Thine Angels and Saints. I offer myself to Thee to endure, in this world and the next, the penance it shall please Thee to inflict.

O most love-worthy Jesus, I adore the thoughts and purposes which Thou didst deign to have with regard to me in the last day of Thy life, and I give myself to Thee to do and suffer all Thou shalt desire for the accomplishment of these purposes. Grant me rather to die a thousand deaths than to hinder their fulfilment.

O good Jesus, I offer to Thee the last day, the last hour, the last moment of my life, and all that shall happen to me both outwardly and inwardly in that last day—that is to say, my last thoughts, words, actions, and sufferings, and the last use I shall make of my bodily senses and of the faculties of my soul. Grant that they may be consecrated to the honour of the last day, hour, and moment of Thy life. Grant me to die in the exercise of Thy holy love. Grant that my being and my life may be sacrificed to Thy glory, and that my last breath may be an act of pure love for Thee. This is my purpose, my desire, and my confident hope, O my dear Jesus, trusting as I do in the excess of Thine infinite goodness. Grant, I beseech Thee, by Thy great mercy, that so it may be.

ELEVATION TO THE BLESSED VIRGIN FOR THE END OF THE YEAR.

O Mother of Jesus, Mother of Life, Mother of the Eternal, the Immortal, I honour and revere thee in the last day, in the last hour, in the last moment, of thy life. I honour thee in all that took place in thy sacred body and in thy holy

soul—that is to say, thy last thoughts, words, and actions, the last use thou didst make of thy bodily senses and of the faculties of thy soul, but, above all, the last act of love thou didst utter for thy Son Jesus.

I bless and thank thee with all my heart, O holy Virgin, for all the glory thou didst render to God throughout thy life, and for all the grace thou hast obtained of His goodness for me and for all mankind, especially during this year.

I ask thy pardon, O Mother of Mercy, for all the offences committed against thee while thou wert on earth, and for all those which I have committed against thee during this year. In satisfaction for them I offer thee all the honour ever rendered thee in Heaven and earth.

O Mother of love, I offer thee the last day, hour, and moment of my life, and all which shall then take place in me, in honour of the last day, hour, and moment of thy life, and of all that then took place in thee. Unite me, I beseech thee, to the holy and divine dispositions of thy heart and soul in that day. Obtain for me, by thy merits and thy prayers, that my last thoughts, words, acts, and breathings may be a homage to the last thoughts, words, acts, and breathings of thy Son and of thee ; that I may die in the exercise of His holy love ; that I may be wholly consecrated and sacrificed to His glory ; and that the last breath of my life may be an act of pure love for Him.

O Angels and Saints of Jesus, pray to Jesus that He may accomplish in me all these things by His great mercy and for His love's sake.

THIRD PART

ELEVATIONS AND PRAYERS

THE HOLY EXERCISE OF MEDITATION AFTER THE METHOD OF THE BLESSED JEAN EUDES.

The Elevations are one of the riches of "The Reign of Jesus." In them the Blessed Jean Eudes allows to flow freely from his heart the treasures of piety with which it is filled, and discloses to us the secrets of his inner life. In them, also, he reveals to us his manner of holding intercourse with God. By the examples which he places before us he traces for us an admirable method of meditation. To make this clear it suffices to gather together the Rules scattered here and there throughout his works, especially with regard to the manner of meditating and honouring the mysteries of Jesus.

I. PREPARATION.

1. We should remind ourselves that we are about to continue the meditation made by Jesus Himself.
2. We should unite ourselves to the dispositions that Jesus had when He meditated.
3. We should acknowledge ourselves unworthy to appear in the presence of God, and incapable of meditating as we ought.
4. We should solicit the aid of the Spirit of Jesus, and yield ourselves up to His guidance.

II. MEDITATION.

Application of the Mind.—There are seven points to be considered in each of the mysteries of Jesus: (1) The

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body, or outward part, of the mystery ; (2) the spirit, or inward part, of the mystery ; (3) the general effects of the mystery ; (4) the particular effects of the mystery ; (5) the mystery in its relation to Mary ; (6) the mystery in its relation to the Angels and Saints ; (7) our share in the mystery.

Application of the Heart.—(1) Adoration of Jesus in all the details of the mystery ; (2) admiration, joy, and love at seeing Jesus so great and God so glorified in this mystery ; (3) thanksgiving for the glory procured to God, and for the grace merited for mankind by Jesus in this mystery (“Gloria in excelsis Deo, pax hominibus”); (4) acts of humility for not having fittingly honoured this mystery or profited by the graces which flow from it ; (5) offering to Jesus of the praise which He has received in Heaven and earth in this mystery ; (6) offering of ourselves to Jesus to honour this mystery and to profit by the graces conferred by it ; (7) prayer to Jesus that all men may come to honour this mystery and to profit by it.

Application of the Will.—(1) We should renew our resolution to renounce ourselves, to offer ourselves unceasingly to Jesus Christ, to unite ourselves constantly to the dispositions of His Heart, in order ourselves to continue His life. (2) We should take a special resolution, humble and efficacious, corresponding to the virtue which is the object of our efforts, to the day’s duties, and to the opportunities which are likely to present themselves.

III. CONCLUSION.

1. We should thank God for the graces bestowed on us during our meditation.

2. We should ask forgiveness for our negligences, beseeching our Lord to supply what is lacking in us.

3. We should place our resolutions in the hands of our Lord, so that He Himself may insure the keeping of them.

4. We should arrange a spiritual bouquet—that is to say, choose some thought or affection to keep in our mind during the day.

5. We should implore the Virgin Mary, the Angels, and Saints to continue our meditation for us.

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I. SALUTATION TO THE HEARTS OF JESUS AND MARY (AVE, COR).

Ave, Cor sanctissimum.	Hail to You, O Hearts most holy.
Ave, Cor mitissimum.	Hail to You, O Hearts most gentle.
Ave, Cor humilissimum.	Hail to You, O Hearts most humble.
Ave, Cor purissimum.	Hail to You, O Hearts most pure.
Ave, Cor devotissimum.	Hail to You, O Hearts most devout.
Ave, Cor sapientissimum.	Hail to You, O Hearts most wise.
Ave, Cor patientissimum.	Hail to You, O Hearts most patient.
Ave, Cor obedientissimum.	Hail to You, O Hearts most obedient.
Ave, Cor vigilantissimum.	Hail to You, O Hearts most vigilant.
Ave, Cor fidelissimum.	Hail to You, O Hearts most faithful.
Ave, Cor beatissimum.	Hail to You, O Hearts most blessed.
Ave, Cor misericordissimum.	Hail to You, O Hearts most merciful.
Ave, Cor amantissimum, Jesu et Mariæ.	Hail to You, O most loving Hearts of Jesus and Mary.
Te adoramus.	We revere You.
Te laudamus.	We praise You.
Te glorificamus.	We glorify You.
Tibi gratias agimus.	We give You thanks.
Te amamus ex toto corde nostro,	We love You with all our heart,
Ex tota anima nostra,	With all our soul,
Et ex totis viribus nostris ;	And with all our strength ;
Tibi, cor nostrum offerimus,	We offer to You our heart,
Donamus,	We give it to You,
Consecramus,	We consecrate it to You,
Immolamus ;	We immolate it to You ;
Accipe et possede illum to- tum,	Receive it, and possess it wholly,

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Et purifica,	Purify it,
Et illumina,	Enlighten it,
Et sanctifica,	Sanctify it,
Ut in ipso vivas et regnas	That You may live and
et nunc et semper, et in	reign in it now, always,
sæcula sæculorum.	and for ever and ever.
Amen.	Amen.

SALUTATION TO THE BLESSED VIRGIN MARY,
MOTHER OF GOD.

I hail thee, Mary, child of God the Father.
 I hail thee, Mary, Mother of God the Son.
 I hail thee, Mary, Spouse of the Holy Spirit.
 I hail thee, Mary, Temple of the Divinity.
 I hail thee, Mary, immaculate Lily of the splendid
 and unchanging Trinity.
 I hail thee, Mary, Rose of the celestial garden.
 I hail thee, Mary, Virgin of virgins, most faithful
 Virgin, of whom the King willed to be born.
 I hail thee, Mary, Queen of Martyrs, whose soul
 was transpierced by a sword of suffering.
 I hail thee, Mary, Queen of the universe, to
 whom all power is given in Heaven and earth.
 I hail thee, Mary, Queen of my heart, my most
 dear Mother, my life, my joy, my hope.
 I hail thee, Mary, Mother worthy of love.
 I hail thee, Mary, Mother worthy of admira-
 tion.
 I hail thee, Mary, Mother of mercy.
 Thou art full of grace, the Lord is with thee.
 Thou art blessed among women.
 And blessed be the fruit of thy womb, Jesus.
 And blessed be thy spouse, S. Joseph.
 And blessed be thy father, S. Joachim.
 And blessed be thy mother, S. Anne.
 And blessed be thy son, S. John.

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And blessed be thine Angel, S. Gabriel.

And blessed be the eternal Father Who chose thee.

And blessed be the Son Who loved thee.

And blessed be the Holy Spirit Who espoused thee.

And blessed for ever be all those who love and bless thee.

May the Virgin Mary and her pious Child bless us. Amen.

II. MORNING PRAYER.

Adoration.—O most adorable and love-worthy Jesus, prostrate at Thy feet, conscious of my nothingness, lost in the immensity of Thy Spirit, in the infinity of Thy love, in the virtues and powers of Thy Divinity and of Thine Humanity, I adore Thee and glorify Thee, I bless and love Thee in all Thy perfections, in all that Thou art in Thyself and in all things. I adore, I bless, and I love in Thee, by Thee, and with Thee, the ever-blessed Trinity. I give Thee thanks for the care with which Thou hast watched over me during this night. I offer Thee all the honour which has been rendered Thee during this night in Heaven and earth.

Oblation of Oneself.—O my Saviour, I offer and consecrate myself to Thee, and by Thee to Thine eternal Father, wholly, absolutely, and for ever. I offer Thee my body, my soul, my mind, my heart, my life, all the parts of my body, all the faculties of my soul, all my thoughts, all my words, all my actions, all my respirations, all the pulsations of my heart, all my steps, all my glances, all the uses I make of my outward and inward

senses, and in general all which has been and will be in me. I desire that all may be consecrated to Thy glory, and that they may be so many acts of praise, adoration, and pure love to Thee. Grant, I beseech, O my God, by Thine infinite power and mercy, that so it may be.

Union with the Saints.—I offer Thee, O most love-worthy Jesus, and by Thee to the blessed Trinity, all the love and all the glory which shall be offered Thee this day and throughout eternity in Heaven and earth. I unite myself to all the praise which has been, is, and ever will be given to the Father by Thyself, by Thy Holy Spirit, by the blessed Virgin, by all the Angels and Saints, and by all creatures.

O Jesus, adore and love the Father and the Holy Spirit for me.

O Father of Jesus, love and glorify Thy Son Jesus for me.

O Holy Spirit of Jesus, love and glorify Jesus for me.

O Mother of Jesus, bless and love thy Son Jesus for me.

O blessed S. Joseph, O Angels and Saints of Jesus, adore and love my Saviour for me.

Acceptation of Crosses.—Further, O my Lord Jesus, I accept for love of Thee all the annoyances, troubles, and afflictions of body and mind which shall be my lot this day and throughout all my life, and I offer myself to Thee to suffer for Thy glory and Thy good pleasure all it shall please Thee to inflict.

For the Hour of Temptation.—I protest also that I renounce from henceforth all the suggestions, all the temptations of the Evil One ; that I loathe and disavow all impulses, all feelings, all effects of

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pride, self-love, and of all the other evil passions and tendencies which have their root in my soul.

Hatred of Sin.—Lastly, I beseech Thee, my Saviour, to imprint in my heart a hatred, horror, and dread of sin beyond all the evils of the world. Grant that I may die rather than offend Thee voluntarily, and give me grace to serve Thee during this day and throughout my life faithfully and lovingly, and to bear myself towards my neighbour in a true spirit of charity, gentleness, patience, obedience, and humility.

PRAYER TO THE BLESSED VIRGIN.

O Mother of Jesus, Queen of Heaven and earth, I hail and honour thee as my sovereign Lady, to whom, after God, I belong, on whom, after God, I depend. I render thee, so far as I am capable of doing so, all the honour I owe thee, according to the will of God, on account of thy greatness. I give myself wholly to thee. Give me, I beseech thee, to thy divine Son, and by thine intercession obtain from Him that all that is in me be consecrated to His glory and to thine, and that I die rather than forfeit His grace.

PRAYER TO S. JOSEPH.

O blessed S. Joseph, most honoured Father of Jesus, and most worthy spouse of Mary, be thou my father, my protector, and my guide to-day and throughout all my life.

PRAYER TO OUR HOLY GUARDIAN ANGEL.

O my holy Angel, I offer myself to thee. Offer me to Jesus and to His holy Mother. Beseech them to give me grace to honour and love them with the perfection they require of me.

PRAYER TO ALL THE ANGELS AND SAINTS.

O holy Angels, O Saints of Paradise, I offer myself to you. Do you offer me to Jesus, and pray Him, I beseech you, to give me His holy benediction in order that I may faithfully employ this day in His service, and that I may die rather than offend Him.

PRAYER TO ASK THE BLESSING OF JESUS AND OF HIS MOTHER.

O Jesus, give me, I beseech Thee, Thy holy benediction. O Mary, Mother of Jesus, give me, I beseech thee, thy holy benediction. "Nos cum prole pia benedicat Virgo Maria."

IN TIME OF TROUBLE.

ELEVATION TO JESUS.

O Jesus, my Lord, behold me prostrate at Thy feet, adoring, blessing, and loving with all my heart Thy divine Providence for all it pleaseth Thee to ordain or permit with regard to me and all concerning me; for Thy commands and Thy permissions, O great God, are equally adorable and worthy of love. Yea, my Saviour, may Thy will be done in all things and all places, in spite

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of the repugnance of my will, and may Thy divine ordinances and permissions be adored and glorified for ever.

I acknowledge, O my God, in presence of Heaven and earth, that Thou art just, and that I deserve this trouble—what am I saying? a thousandfold more—for the least of my sins. For this reason, in spite of all my repugnance, I desire to accept this trouble with all the strength of my will, in order to do homage to Thy divine justice by my submission to Thy holy Will. I desire also to accept it in order to honour the great suffering Thou didst endure on earth, for the accomplishment of Thy purposes touching me, and as something which comes from Thy hand and from Thy Heart so full of love for me.

I bless Thee, O good Jesus, for that it hath pleased Thee to give me an opportunity of suffering something for love of Thee. Grant me, I beseech Thee, to share in the love, humility, patience, gentleness, and charity with which Thou didst suffer, and give me grace to endure all things for Thy glory and for Thy pure love.

IN TIME OF TEMPTATION.

When there comes into your mind some evil thought or other temptation, do not be uneasy, but turn your mind and heart trustfully to Jesus, and humble yourself before Him in order to ask Him for strength, in this way :

ELEVATION TO JESUS.

I confess, O my Saviour, that my sins deserve that Thou shouldest permit me to be, not tried

alone, but vanquished and overcome by all sorts of temptations. I acknowledge that of myself I have no strength to resist the least of them, and that, didst Thou not sustain me in every minute of my life, I should fall into a very hell of sins. Alas ! my Jesus, in what horrible danger am I at this moment ! I behold myself on the margin of hell, close to the jaws of the infernal lion, on the point of losing Thy grace, of being separated from Thee, of becoming the bond-slave of Satan, and, most terrible of all, of cruelly crucifying Thee, of infinitely dishonouring Thee, if I allow myself to be overcome by this temptation. Ah, Lord, do not permit it ! Deliver me from this peril. Give me grace and strength to make a good use of this temptation, and to glorify Thee thereby. My God, I renounce with all my strength the Evil Spirit, sin, and all which is displeasing to Thee. I give Thee my will. Guard it for me, I beseech Thee, and do not permit it to cleave to the will of Thine enemies. My Saviour, I conjure Thee by Thy holy Passion and by all Thy goodness and mercy, to grant me to suffer all the ignominy and torments possible, even to die a thousand deaths, rather than offend Thee.

III. EVENING PRAYER.

ACT OF THANKSGIVING.

O Jesus, my Lord, I adore Thee as the source and principle, with Thy Father and Thy Holy Spirit, of all that is good, holy, and perfect in Heaven and earth, in the order of Nature, of grace, and of glory. I refer to Thee all the gifts, celestial

and terrestrial, temporal and eternal, which have ever emanated from Thee, especially those which Thou hast this day bestowed in Heaven and earth.

I bless and thank Thee a thousandfold for all Thou art in Thyself and for all the effects of Thy goodness on all Thy creatures, most especially on me the most miserable of them all.

I offer Thee all the love, all the praise, which have ever been rendered to Thee, but especially those rendered Thee this day in Heaven and earth. May all Thy Angels, all Thy Saints, all Thy creatures, and all the faculties of Thy Divinity and Thy Humanity bless Thee for ever.

EXAMINATION OF CONSCIENCE.

O Lord Jesus, I adore Thee as my Sovereign Judge. I submit myself willingly to the power Thou hast of judging me, and I esteem myself happy that Thou shouldest have this power over me. Enlighten me, I beseech Thee, with the light by which Thou wilt show me my sins when I shall appear before Thy tribunal at the hour of death, so that, thus enlightened, I may know the sins which I have committed against Thy divine Majesty. Grant me also a measure of zeal for Thy divine justice, and of the hatred Thou dost bear to sin, that I may detest my sins as Thou dost detest them.

After this, pass your day in review in order to see how you have offended God. When you have recognized in what you have sinned, accuse yourself to Him and ask His forgiveness.

ACTS OF CONTRITION.

O my Saviour, I accuse myself before Thee, in presence of all Thine Angels and Saints, of all the sins I have committed in all my life, but especially this day, against Thy divine Majesty. I beseech Thee, Lord, by Thy great mercy, by the precious Blood Thou didst shed for me, by the merits and prayers of Thy blessed Mother, and of all Thine Angels and Saints, to accord to me the grace of a perfect contrition and of a profound repentance.

O my God, I detest these my sins with all my heart and with all the strength of my will. I detest them because of the offence, the insult, and the dishonour they are to Thee. I detest them because Thou dost detest them, and because they are infinitely abhorrent to Thee. O good Jesus, have not these my sins been the cause of Thy enduring the most atrocious torments, of Thy shedding Thy Blood to the last drop, and of Thy dying the most cruel of all deaths? It is because of this, O my dear Saviour, that I abhor them, and that I renounce them for ever. Oh, would that I could feel the sorrow and contrition of S. Peter, of S. Magdalene, and of all the holy penitents, that I might weep for mine offences against my God!

Oh, if it were but possible, my God, that I should have the same horror of my sins, that Thou hast! My Saviour, make me loathe them as Thou dost loathe them, make me abhor them as Thou dost abhor them, and to hold in abomination all that is displeasing to Thee.

O good Jesus, I give myself to Thee. Destroy in me, I beseech Thee, all that is displeasing to Thee. Atone for all the offences which I have

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committed against Thine eternal Father, against Thee, against Thy Holy Spirit, against Thy blessed Mother, Thine Angels and Saints, and all Thy creatures, and give me strength and grace nevermore to offend Thee.

O Angels and Saints of Jesus, O Mother of Jesus, supply, I beseech you, what is lacking in me. Atone for the dishonour I have done my God by my sins and render Him a thousandfold the love and glory which I ought to have rendered Him this day and throughout my life.

O Mother of Jesus, Mother of mercy, beseech thy Son to have mercy on me ; beseech Him to give me grace nevermore to offend Him, but to serve and love Him faithfully.

O blessed S. Joseph, O my holy guardian Angel, O blessed S. John, blessed S. Magdalene, intercede for me, that I may obtain mercy and grace to be more faithful to my God.

OFFER YOUR REST TO JESUS.

O Jesus, I offer Thee the rest I am about to take, in honour of Thine eternal rest in the bosom of the Father, and of the rest Thou didst take in the womb of Thy Mother, and during the time Thou wert on earth.

I offer Thee all my respirations, all my heart-throbs, all the pulsations of my veins, during this night, and I desire that they may be so many acts of praise and adoration. I unite myself to all the praise which Thou shalt receive this night in Heaven and earth ; and I beseech Thine Angels and Saints, Thy blessed Mother, Thy Holy Spirit, and Thine eternal Father, to love and glorify Thee for me this night and through all eternity.

ACTS OF LOVE TOWARDS JESUS CRUCIFIED.

The following acts of love may be said as you kiss your crucifix. It is well to use this exercise every evening after your examination of conscience and the prayers which follow, so as to close the day with these acts of love to Jesus, and to obtain from Him by this means the grace of ending your life in the exercise of His holy love.

1. Kiss the foot of the Cross, and say in your heart :

O Jesus, in union with the love with which Thou didst embrace and love the Cross which was laid upon Thee in the day of Thy Passion, and which was presented to Thee at the moment of Thine Incarnation, I, too, love and embrace with all my heart all the crosses of mind and body which it shall please Thee to inflict on me throughout my life, uniting them to Thine, and beseeching Thee to make me to share the immense love with which Thou didst bear Thy Cross.

2. Kiss the wounds of the sacred feet of Jesus, with this desire :

O Jesus, I desire, if it please Thee, to kiss Thy holy feet, with the same love wherewith S. Magdalene kissed them in the house of the Pharisee, when she merited to hear from Thy sacred lips these sweet words: "Thy sins are forgiven thee."

3. Kiss the feet of Jesus again, with this desire :

O Jesus, I desire to kiss Thy sacred feet, with the love of all the devout souls which are on the earth, and I offer Thee all this love in satisfaction for the offences I have committed against Thy love during my life.

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4. Kiss the wound of the left hand, with this intention :

O Jesus, I desire to kiss, if it please Thee, this sacred wound, with all the love which Thy Archangel S. Gabriel, all Thy Seraphim and Angels, especially my guardian Angel, bear Thee, and I offer Thee all this love in satisfaction for all my negligences in Thy love throughout my life.

5. Kiss the wound of the right hand, with this elevation of your heart to Jesus :

O Jesus, I desire to kiss this sacred wound with all the love borne Thee by all Thy Saints in Heaven, and I offer Thee all this love in reparation for all the offences I have ever committed against Thy divine love.

6. Kiss the sacred wound of the side of Jesus, in union with all the love of the blessed Virgin; or, rather, esteeming yourself unworthy to kiss this holy wound, beseech the blessed Virgin to kiss it for you, in this way :

O Mother of Jesus, kiss, I beseech Thee, for me, the sacred wound of the side of Thy Son, and by this holy kiss render Him an hundredfold all the love which I should have rendered Him in my whole life.

And instead of kissing the wound of the side, kiss the feet, saying :

O Jesus, I desire, if it please Thee, to kiss Thy sacred feet, in union with all the love which Thy holy Mother has for Thee, and I offer Thee all this love in reparation for my negligence in the exercise of Thy love.

7. Kiss the holy wounds of the head of Jesus crowned with thorns, or, rather, esteeming yourself too unworthy, address yourself to the eternal Father, and say to Him :

O Father of Jesus, give, I beseech Thee, a holy kiss to Thy beloved Son, and with this divine kiss give Him an hundred, thousandfold all the love that I ought to have given Him during my life.

And instead of kissing the wounds of the head of Jesus, kiss once more the wounds of His feet, saying :

O Jesus, let me kiss Thy holy feet with all the love that Thine eternal Father beareth Thee, as far as that is possible, offering Thee all this love in satisfaction for the offences I have committed against Thy love.

8. Kiss also the holy feet of Jesus in union with the love of the Holy Spirit, saying :

O Jesus, let me kiss Thy holy feet, in union with the love which Thy Holy Spirit hath for Thee, offering Thee all this love in satisfaction for all the sins which I have ever committed against Thy divine love.

9. Kiss once more these sacred feet, in union with the love which Jesus bears Himself, saying to Him with lips and heart :

O Jesus, permit me again to kiss Thy sacred feet, with all the love which Thou hast for Thyself ; I offer Thee all this love in reparation for my sins, and I beseech Thee to render Thyself an hundredfold all the love I ought to have given Thee since my birth.

10. Lastly, kiss these feet with all the love of Heaven and earth, in this way :

O Jesus, I kiss once more Thy divine feet with all the love, so far as that is in my power, which hath been, is, and will be, given Thee to all eternity in Heaven and earth by all the divine and holy persons who love Thee. I offer Thee all this love in satisfaction for all the sins for all the

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infidelities, and for all the negligences of which I have been guilty against Thy love during all my life.

I pray you to note that, in making these acts of love, it is not necessary either to pronounce the words with your lips, or even to have in your mind at the moment the thoughts here suggested, but it suffices to kiss the crucifix the number of times and with the intentions indicated. In this way the exercise can be done in a moment. It is well, however, at first to have these thoughts and intentions present to one's mind, then, when one has practised this exercise for a little while, it can be done with ease and in a very short space of time.

One can also make these ten acts without a crucifix, pronouncing ten times the holy Name "Jesus" with the above intentions.

IV. PRAYERS DURING MASS.

ELEVATION FOR THE BEGINNING OF MASS.

O my God, and my sovereign Lord, behold me prostrate at Thy feet, imploring Thy mercy. Deign, I beseech Thee, regard with compassion a miserable creature who acknowledges and confesses himself before Heaven and earth to be the most unworthy and ungrateful of all Thy creatures.

O Father of mercies, I accuse myself before Thee, and before Thine Angels and Saints, of all the vanity of my past life, of all the offences committed by me against Thy divine Majesty, of my

great coldness in responding to Thy holy love, of my negligence in Thy holy service, and in following Thy inspirations, and of an infinite number of sins which Thou alone knowest. Above all, when I consider, O my God, that Thy beloved Son, Whom I have come hither to adore, hath given to me the very first moment of His life, I deem myself most guilty for not having consecrated to Thee the first use of the reason which I have received from Thy divine Majesty.

O my Lord Jesus, Thou didst pass all Thy days in poverty and suffering, and Thou didst end them on the Cross for love of me. Thou didst spend Thy life in the continual exercise of charity towards my soul. And I, disposing of my days and of my time as if they belonged to me, pass them, for the most part, with futility, indifference, and, too often, in sinning against Thy divine Majesty. O my Saviour, make me to detest all my sins, for the least of them is the cause of Thy being born in a stable, and of Thy dying on a Cross, that Thou mightest atone for it to the justice of Thy Father.

O my beloved Jesus, the least of the actions, humanly divine and divinely human, which Thou didst perform so oft for my salvation during the three and thirty years which Thou didst spend on earth, is of such value and of such merit that, had it been performed once only, it would justly require from me in return that my whole life should be spent gratefully and thankfully in Thy service and in submission to Thy will. But this is what I do not do ; on the contrary, it seems as though I was born only in order to offend and dishonour Thee. Oh, what ingratitude ! Oh, what infidelity ! Oh, how do I loathe my perfidy ! My

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heart is full of compunction and sorrow, my most loving Jesus, at seeing in myself such infidelity, such ingratitude, so feeble a response to the great and powerful love Thou hast for me. My God, I plunge all my sins in the flood of Thy precious Blood, in the abyss of Thy mercy, in the fire of Thy divine love ; purge them, and consume them wholly. Atone for all my negligences, O good Jesus, and accept, in satisfaction for my sins, this most holy sacrifice of Thy precious Body and Blood which Thou didst offer on the Cross, and which I offer Thee now with this intention. O my sweet Love, it is unbridled love of self and of the world which is the source of my offences ; I renounce this sinful love with all my heart and with all my strength for ever. O most love-worthy Jesus, destroy in me this love of self, and establish in my heart the reign of Thy divine love.

ELEVATION TO JESUS DURING MASS.

O Jesus, my Lord and my God, Thou dost become present on this altar in order that I may contemplate and adore Thee, that I may love and glorify Thee ; in order to communicate and apply Thy merits to my soul, and to recall to my memory the great love which caused Thee to suffer and die for me on the Cross. O great God, I adore Thee, I bless Thee and glorify Thee in every way possible to me. O abyss of love, O infinite Goodness, O immense Charity, why am I not all love for Thee ? O most beloved, most loving, and most love-worthy Jesus, when shall I love Thee perfectly ? would that my body and soul were wholly changed into a Seraph's heart of flame ! Would I were wholly transformed into an ardent fire, into a pure

flame of love, for Thee ! O Seraphim, O Angels and Saints of Paradise, give me your love that I may devote it all to loving Jesus ! O men, all ye creatures capable of loving, give me all your hearts, that I may offer them to my Saviour ! O most sweet Saviour, would it were possible for me to have in my poor heart all the love of Heaven and earth ! Oh, how gladly would I give it all to Thee ! O Beloved of the eternal Father, O Treasure and Delight of Heaven and earth, how art Thou at this moment adored, loved, and glorified on this altar by the thousands of Angels who surround Thee on all sides ! Oh, how shouldst Thou be revered, praised, and loved by men !—for it is for love of men, not Angels, that Thou art there present. Ah ! would that Angels, men, and all creatures of earth and Heaven were all transformed into adoration and love for Thee ! But let at least all the faculties of Thy Divinity and of Thy Humanity be employed in glorifying and loving Thee for ever !

O most mighty Jesus, I adore the power of Thy sacred word, by which Thou dost change the vile, terrestrial substance of bread and wine into the substance of Thy holy Body and Blood. I yield myself to this Thy power, that by it the heaviness, coldness, and dryness of my heart may be changed into the warmth, tenderness, and holiness of Thy divine Heart, and that I may be so transformed in Thee that I may have but one heart, one mind, one will, one soul, and one life with Thee.

O my most dear Redeemer, Thou art present on this altar, in order to recall and represent to us Thy painful Passion and Thy holy death. Grant that I may have ever in me a perpetual remembrance of all Thou hast done and suffered for me ;

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grant that I may endure with humility, submission, and love for Thee, all the troubles which shall come to me this day and throughout my life. O good Jesus, Thou dost so loathe sin that Thou dost die in order to destroy it ; and Thou dost so love my soul that Thou dost lay down Thy life to give her life. Grant, O my Saviour, that I may dread and abhor sin above all things ; that I may esteem and seek nothing but Thy glory, and that I may hold all other things unworthy of my love or of my hate.

ELEVATION TO JESUS CONSIDERED AS SOVEREIGN
PRIEST OFFERING HIMSELF ON THE ALTAR.

O Jesus, I adore Thee as the great High-Priest and as exercising continually this office, whether in Heaven or on earth by sacrificing Thyself for the glory of Thy Father and for our love. Blessed be Thou, O good Jesus, for the infinite honour Thou dost render to Thy Father, and for the exceeding love for us of which Thou dost make proof in this divine sacrifice. Thou art not content with sacrificing Thyself for us so often, but Thou desirest also to unite us with Thee in this great work, giving us a share in Thy character of High-Priest, and giving us the power to perform, in union with Thee, this great and admirable act which Thou art now performing—that is to say, to offer Thee, in union with Thee and with Thy holy priests, for the glory of Thy Father and for our own salvation. Unite me, therefore, to Thee, O divine Jesus, as it is Thy pleasure that I should now offer, in union with Thee, this most holy sacrifice. Grant that I may offer it with the holy and divine dispositions with which Thou

dost offer it. Oh, with what devotion, with what charity towards us, with what zeal and love for Thy Father dost Thou perform this action ! Imprint in me, I beseech Thee, these dispositions, that I may do, in union with Thee, that which Thou dost so holily and so divinely.

O Father of Jesus, Thou hast given us Thy Son ; Thou hast, as it were, placed Him in our hands and in our possession by means of this mystery. I can, therefore, offer Him to Thee as something which is truly mine, and I desire so to offer Him in union with the humility, purity, charity, love and all the other holy dispositions with which He offereth Himself to Thee.

So, too, I desire to offer this sacrifice with the same intentions with which He doth sacrifice Himself. I therefore offer it :

1. In honour of all Thou art, O my God, in Thy divine Essence, in all Thy divine perfections, in Thy eternal Persons, and in all the workings of Thy Providence. I offer it in honour of all Thy Son Jesus is in Himself, in all His states, mysteries, qualities, virtues, actions, and sufferings and of all His dealings with His creatures, whether in mercy or in justice, in Heaven, on earth, or in hell.

2. I offer it in thanksgiving for all the benefits, all the temporal and spiritual graces which Thou hast bestowed on the sacred Humanity of Thy Son, on His holy Mother, on all the Angels, on all mankind, on all creatures, and especially on me, the most unworthy of all Thy creatures.

3. I offer it to Thee in satisfaction for all the dishonour which is caused Thee by the sins of the world, especially by mine, and by those of the persons for whom I am particularly bound to pray, whether living or dead.

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4. I offer it to Thee for the fulfilment of all Thy purposes, particularly of those which Thou dost deign to have with regard to me and those connected with me, beseeching Thee not to permit us to be a hindrance to them.

5. I beseech Thee, O my God, in virtue of this holy oblation and most precious gift which I offer Thee, that Thou wouldst be pleased to grant us all the graces, spiritual and corporal, necessary to enable us to serve and love Thee perfectly, and to be wholly and for ever Thine.

ELEVATION TO JESUS, CONSIDERED AS VICTIM, SACRIFICED TO GOD IN THE MASS.

O Jesus, I consider and adore Thee in this mystery as a Victim most holy and sacred, who doth bear and who doth take away the sins of the world, and whom Thou dost here immolate for the glory of God and for the salvation of men. I learn by the mouth of Thine Apostle that Thou dost desire that we, too, should be living, holy victims, worthy to be sacrificed with Thee for the glory of Thy Father. O my Saviour, in union with the sacrifice of Thyself which Thou dost offer to Thy Father, I offer myself to Thee, that I may be for ever the bloody and unbloody victim of Thy will—a victim immolated to Thy glory and to the glory of Thy Father. Unite me to Thee, O good Jesus, in this character of victim ; make me a part of Thy sacrifice, so that I may be sacrificed with Thee and by Thee. And as it is necessary that the victim be immolated, slain, and consumed by fire, grant that I may die to myself—that is to say, to my vices and to my passions, and to all that is displeasing to Thee. Consume me, I beseech Thee,

in the sacred fire of Thy divine love, and grant that my whole life may be a continual sacrifice of praise and love to Thy Father and to Thee.

ELEVATION TO JESUS FOR SPIRITUAL
COMMUNION.

O most kind and most love-worthy Jesus, I am not worthy to think of Thee or that Thou shouldst think of me ; still less am I worthy to appear before Thee, or that Thou shouldst deign to become present to me here. Nevertheless, not only dost Thou think of me and become present to me in Thy Holy Eucharist, but Thou dost desire also to give Thyself to me and to take up Thine abode in my soul. Ah, Lord ! how admirable are Thy mercies ! how great is Thy loving-kindness ! And what is there in me, miserable creature, full of sin and corruption, which is capable of attracting Thee hither ? Assuredly, it is Thine exceeding charity which impels Thee to this. Come, O come, then, O my most sweet Jesus, for I love Thee, and have an infinite desire to receive Thee. Alas ! would I were wholly changed into sighs, desire, longing, and love for Thee ! Come, Light of my soul ; come, my Beloved—haste Thee to come into my heart, which, renouncing all things, desireth Thee alone. O King of my heart, O Life of my soul, O my most precious Treasure, O my only Joy, O my Jesus, most dear, most longed-for and most beloved ! O my All, come into my mind, come into my heart, come into my soul, that Thou mayest destroy in me my pride, my self-love, my will, all my vices and imperfections. Come, that Thou mayest establish in me Thy humility, Thy charity, Thy gentleness, Thy

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patience, Thine obedience, Thy zeal, and all Thy other virtues. Come, that Thou mayest love and glorify Thyself in me worthily. Come, that Thou mayest unite my spirit with Thy Spirit, my heart with Thy sacred Heart, my soul with Thy most holy Soul; that this heart, this body, and this soul which are so oft and so closely united to Thy Heart, Thy Body, and Thy Soul in the Holy Eucharist, may never have other feelings, affections, desires, and passions than those of Thy sacred Heart, of Thy holy Body, and of Thy divine Soul. Come, O my Jesus, come into my heart that Thou mayest live and reign in me for ever. Veni, Domine Jesu.

ELEVATION TO JESUS FOR THE END OF MASS.

O most love-worthy Saviour, I give Thee infinite thanks and praise, and I pray all the Angels, and Saints, and all creatures to bless and glorify Thee with me, for the grace Thou hast bestowed on me by this divine Sacrifice. Keep and increase in me, I beseech Thee, all the holy desires, thoughts, affections, and feelings with which Thou hast inspired me during this Mass, and give me grace to carry them out in the way Thou dost desire of me. Thou hast abased Thyself and hast become present to me in this holy mystery; grant, I beseech Thee, that throughout this day I may not let pass an hour without raising myself to Thee by the affections of my heart. Thou hast come down to this altar that Thou mightest take possession of our hearts and receive from us the homage we owe to Thee as our sovereign Lord: take, then, possession of my heart, O good Jesus; I give it, I consecrate it to Thee for ever; I acknow-

ledge Thee, I adore Thee as my King and my God. I offer Thee my whole being, my life and all my actions, especially those which I shall perform this day ; dispose of all according to Thy good pleasure, and grant me rather to die than to offend Thee. Grant that I may be a victim at once dead and living—dead to all save Thee, living in Thee and for Thee. Grant that all my life may be a perpetual sacrifice of praise and love to Thee, and that I may be wholly immolated and consumed for Thy glory and Thy holy love. To this end I beseech Thee with all my heart, O good Jesus, to give me Thy holy benediction.

V. PRAYERS BEFORE HOLY COMMUNION.

Act of Faith.—O Jesus, my light and my sanctification, open the eyes of my mind, fill my soul with Thy grace, that I may know the importance of the action I am about to perform, and that I may perform it holily and worthily for Thy glory.

Let me consider how grand and how wondrous is the action I am about to perform, and how holy and how lofty is He Whom I am about to receive. This action is the noblest, most important, most holy, and most divine it is possible for me to perform. I am about to receive within my lips and in my heart, in the deepest recesses of my soul, my God, my Creator, my Saviour, my sovereign Lord, my Jesus. Yea, I am about to receive within my breast, verily and indeed, this same Jesus, in person, Who dwelleth from all eternity in the bosom of His Father ; this same Jesus Who is the life, the glory, the treasure, the love, and the delight of the eternal Father ; this

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same Jesus Whom so many patriarchs, prophets, and righteous of the Old Testament desired to see, and did not see Him ; this same Jesus Who passed nine months in the womb of the Blessed Virgin, Whom she nourished with her milk, and Whom she so often carried in her arms ; this same Jesus Who lived and walked on earth, eating and drinking in company with sinners ; this same Jesus Who was nailed to the Cross ; this same body which was bruised, wounded, and immolated for me ; this same blood which watered the ground ; this same heart which was pierced by the lance, I shall receive it in my heart ; this same soul of Jesus which, when dying on the Cross, He committed into His Father's hands, I shall receive it in my soul. What marvels ! What ! I am to receive in my heart this same Saviour, Who ascended gloriously and triumphantly into heaven, Who sitteth on the right hand of God, and Who will come again at the end of time, full of power and majesty, to judge the universe.

Act of Humility.—O great and admirable Jesus ! the Angels who are purer than the sun, deem not themselves worthy to look upon Thee, to praise and love Thee ; and this day, not only dost Thou permit me to look upon Thee, to adore and to love Thee, but Thou desirest that I should receive Thee into my heart, and thus possess in me the entire Divinity, the most Holy Trinity, and Paradise itself. Ah, Lord, how good Thou art ! Whence cometh this happiness to me that the King of heaven and earth should deign to take up His abode in me, who am a very hell of sin and imperfection, that He may change me into a paradise of grace and blessing ? O my God, how unworthy am I of so great a favour ! Assuredly,

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I acknowledge it in presence of Heaven and earth, I deserve rather to be plunged into the lowest depth of hell, than to receive Thee into my soul, so full of vices and imperfections.

Act of Oblation.—But as it doth please Thee, O my Saviour, thus to give Thyself to me, I, too, desire to receive Thee with all the purity, love, and devotion of which I am capable. To this end I give Thee my heart, O good Jesus ; do Thou prepare it in the way it shall please Thee ; destroy in me all that is opposed to Thee ; fill me with Thy divine love, and with all the other graces and dispositions with which Thou dost desire that I should receive Thee.

O Father of Jesus, destroy in me all that is displeasing to Thy Son, and make me to share in the love Thou bearest Him, and with which Thou didst receive Him in Thy bosom on the day of His Ascension.

O Holy Spirit of Jesus, I offer Thee my heart ; adorn it, I beseech Thee, with all the graces and virtues necessary for receiving my Saviour.

O Mother of my God, make me to partake, I beseech Thee, in the faith and devotion, in the love and humility, in the purity and holiness, with which thou didst so oft communicate after the Ascension of thy Son.

O holy Angels, O blessed Saints, I offer you also my heart ; present it to my Jesus, and pray Him to prepare it Himself, to make me participate in your purity and holiness, and in the very deep love you bear Him.

O my dear Jesus, I offer Thee all the humility and devotion, all the purity and holiness, all the love, and all the preparation with which Thou hast ever been received by all the holy souls on earth. My will is to have in me all this love and

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devotion ; were it possible, I would even desire to have in me the holy fervour and all the divine love of all the Angels, of all the Seraphim, of all the Saints in Heaven and earth, that I might receive Thee more worthily. O my sweet Love, Thou art all love for me in this Sacrament of love, and Thou dost come to me impelled by an infinite love. Alas ! why am not I, too, all love for Thee, that I might receive Thee in a heart all transformed into love for Thee ?

Act of Union with Jesus.—But, O my Saviour, there is no place worthy of Thee, unless it be Thyself ; there is no love which can receive Thee worthily, unless it be Thine own love. For this reason, that I may receive Thee, not in myself, for I am too unworthy, but in Thee, and with all the love Thou dost bear Thyself, I lay myself at Thy feet, I empty myself of myself, I give myself to Thee, and I beseech Thee to annihilate me, to take possession of me, to fill me with Thy divine love, so that, coming to me by Holy Communion, Thou mayst be received, not in *me*, but in *Thee*, and with all the love which Thou hast for Thyself.

Note well this last act, for it contains the true disposition for receiving fittingly the Son of God in Holy Communion. It is the best of preparations, comprising as it does all the others, and I have placed it at the end of these elevations for those souls which are most spiritually minded.

PRAYERS AFTER HOLY COMMUNION.

Act of Admiration.—O Jesus, O my God, my Creator, my Saviour and my sovereign Lord, what a marvel ! I possess really, at this moment,

in the deepest recesses of my soul, Him, Who dwelleth from all eternity in the bosom of the Father ! I bear in my heart the same Jesus Whom the blessed Virgin bore in her pure womb ! This loving heart of Jesus, on which reposed the beloved disciple, and which, on the Cross, was pierced by the lance, reposes, at this moment, in my heart ; His most holy soul lives in my soul. Even the Divinity, the most Holy Trinity, all that is most admirable in God and in all Paradise, has come down into me, a miserable and unworthy creature. O God, how merciful, how good Thou art ! What can I say, what can I do in presence of things so great and marvellous ? Ah, my Lord Jesus, let all my faculties of body and soul prostrate themselves before Thy divine majesty, to adore Thee and render Thee the homage which is Thy due ! Let Heaven and earth, and all creatures therein, come now and prostrate themselves at Thy feet, and render Thee, with me, homage and adoration. But, my God, what temerity on my part to have received Thee—Thee, the Holy of holies—into an abode so impure, and with so little love and preparation. I ask Thy forgiveness, my Saviour, with all my heart, for this and for all the other sins and ingratitude of my past life.

Act of Thanksgiving.—O most sweet, most dear, most desirable, and most love-worthy Jesus ! O beloved of my soul, object of my love, my life, my soul, my heart, mine only love, my treasure, and my glory, my one joy and mine only hope ! My Jesus, what can I think of Thine exceeding goodness to me ? What thanksgiving can I make to Thee ? Ah, my Saviour, I offer Thee all the thanksgiving which has ever been, and ever will be, rendered Thee by Thy holy Mother, by all Thy

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Angels, by Thy Father, by Thy Holy Spirit, and by all the holy souls who have ever received Thee in Holy Communion. My God, may all that is in me be changed into praise and love of Thee ! May Thy Father, Thy Holy Spirit, Thy blessed Mother, all Thy Angels, all Thy Saints, and all Thy creatures bless Thee for me for ever ! Father of Jesus, Holy Spirit of Jesus, Mother of Jesus Angels and Saints of Jesus, bless Jesus for me.

Act of Oblation.—O good Jesus, Thou hast given Thyself to me with a very deep love. With this same love I, too, give myself wholly to Thee. I offer Thee my body, my soul, my life, my thoughts, my words, my actions, and all belonging to me ; and I thus give myself to Thee, that Thou mayst dispose of me and all belonging to me, for time and for eternity in the way it shall please Thee solely for Thy glory. O my Lord and my God, employ the strength of Thine arm, to ravish me from myself, from the world, and from all that is not Thee, that Thou mayest possess me wholly. Destroy in me my self-love, my will, my pride and all my other vices, together with my unbridled affections. Establish in my soul the reign of Thy pure love, of Thy holy glory, and of Thy divine Will, that henceforth I may love Thee perfectly ; that I may love nothing save in Thee and for Thy sake ; that my content may be in contenting Thee, my glory in glorifying Thee, and in procuring Thy glory, and my supreme felicity in accomplishing Thy holy Will. O good Jesus, make Thy humility, Thy charity, Thy gentleness and patience, Thy obedience, Thy modesty, Thy chastity, and all Thy other virtues, reign in my soul. Clothe me with Thy Spirit, with Thy feelings and inclinations, so that I may have no feelings,

no desires, no inclinations other than Thine. Lastly, I beseech Thee, destroy in me all that is opposed to Thee, that Thou mayest love and glorify Thyself in me in every way pleasing to Thee.

O my Saviour, I offer Thee all those for whom it is my duty to pray, especially (N.N.). Destroy in them all that is displeasing to Thee ; fill them with Thy divine love ; accomplish in their souls the purposes of Thy goodness, and grant to them that which I have asked for myself.*

THREE ACTS OF ADORATION, OBLATION, AND LOVE TO JESUS.

As we are on earth solely in order to honour and love Jesus, and as we belong to Him by right for an infinite number of reasons, our chief care, object, and occupation should be to adore and love Him, and to give and unite ourselves unceasingly to Him. This is why, it will be well, either after Holy Communion, or during the day—for instance, during our visit to

* The Blessed Jean Eudes recommends the recitation of prayers in order to gain the Indulgences in favour of the souls in Purgatory. Pius IX. encouraged this pious practice by according a plenary Indulgence to all who say the following prayer kneeling before the image of Jesus crucified :

“ O good and most sweet Jesus, I prostrate myself before Thee. I pray and conjure Thee, with all the fervour of my soul, to grave in my heart lively feelings of faith, hope, and charity, a true repentance for my sins, and a firm will to correct myself, the while I consider and contemplate in spirit Thy five Wounds, with great affection and sorrow, having before mine eyes these words, which already the prophet David put on Thy lips, O good Jesus : ‘ They have pierced My hands and My feet ; they have counted all My bones.’ ” [Some prayers must be added for the intentions of the Supreme Pontiff.]

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the Blessed Sacrament—to recite the three following acts, in order to unite ourselves closely to Jesus, and to place ourselves in a position of absolute dependence on Him, and to cultivate a spirit of love and confidence towards Him. To this end, we must say these acts, not rapidly and hurriedly, but slowly and attentively.

1. *Act of Adoration to Jesus.*—O great and admirable Jesus, I adore and honour Thee as my God and my sovereign Lord on Whom I depend, and, to Whom I belong. I adore and honour Thee with all my strength and in every way possible to me ; I offer Thee all the adoration and honour which have been, are, and will for ever be, rendered Thee in Heaven and earth.

Oh, would I were wholly transformed into adoration and praise towards Thy divine Person. Oh, let Heaven and earth adore Thee with me now, and let all that is contained therein be changed into an act of adoration to Thee !

2. *Act of Oblation to Jesus.*—O Jesus, my Lord, I belong to Thee of necessity for a thousand reasons, but I desire also to belong to Thee of my own free-will. To this end I give and consecrate wholly to Thee my body, my soul, my life, my heart, my mind, all my thoughts, all my words, all my actions, all that depends on, or belongs to, my being and my life ; desiring that all which has been, is, and shall be, in me may belong to Thee absolutely, solely, and for ever. I make to Thee this offering and this gift of myself, not only with all my strength and energy, but that I may do it more efficaciously and more holily, I offer and give myself to Thee, by the virtue of Thy grace, with all the faculties of Thy mind, with all the strength of Thy divine love, which is mine,

for all that is Thine is mine. And I beseech Thee, O my Saviour, by Thy great mercy, Thyself to employ the strength of Thine arm and the power of Thy Spirit and of Thy love, to draw me from myself and from all that is not Thee, that Thou mayest possess me perfectly and for ever, for the greater glory of Thy holy Name.

3. *Act of Love to Jesus.*—O most love-worthy Jesus, as Thou art all goodness and all love, and as Thou hast created me solely that I might love Thee, and as Thou dost ask nothing of me save that I should love Thee; so I desire to love Thee, O my most sweet Jesus—I desire to love Thee with all my heart, with all my soul, and with all my strength. But that is not enough. I desire to love Thee with all the strength of Thy divine Will, with all the power of Thy heart, and with all the energy of Thy love; for all this is mine, and I may make use of it as my own, for, in giving me Thyself Thou hast given me all that is Thine. O my Saviour, I purpose to destroy in myself, cost what it may, all that is opposed to Thy love. O good Jesus, I give myself to Thee, that I may love Thee with all the perfection which Thou dost require of me.

Do Thou destroy in me all that is an obstacle to Thy love, and do Thou love Thyself in me in every way pleasing to Thee, for I give myself to Thee to do and suffer all that it shall please Thee to impose upon me, for Thy pure love.

O Jesus, I offer Thee all the love which has been, is, and will be for ever borne Thee in Heaven and earth. Oh, let the whole world love Thee now with me, and let all that is therein be converted into a pure flame of love to Thee. O Father of Jesus, Holy Spirit of Jesus, Mother of

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Jesus, blessed S. Joseph, blessed S. Gabriel, Angels and Saints of Jesus, love Jesus for me, and render Him an hundredfold all the love I ought to have rendered Him in all my life, and which He ought to have received from all the Angels and men who exist or who will exist eternally.

PRAYER TO THE BLESSED VIRGIN MARY, MOTHER OF GOD.

O holy Virgin, Mother of God, Queen of men and Angels, marvel of Heaven and earth, I revere thee in every way that is pleasing to God and to thy Son Jesus Christ our Lord, and owing to thee on account of thy dignity. I offer thee my soul and my life ; I desire to belong to thee for ever, and to render thee the homage of my dependence in time and throughout eternity. Mother of grace and mercy, I choose thee for the mother of my soul, in honour of the goodness of God, Who deigned to choose thee for His Mother, and as Queen of men and Angels. I accept and acknowledge thee as my sovereign Lady, in honour of the dependence in which the Son of God, my Saviour and my Lord, willed to place Himself towards thee as His Mother ; and in this character I give thee, over my soul and my life, all the power which it is God's good pleasure that thou shouldst have. O holy Virgin, look upon me as thine, and of thy goodness treat me as subject to thy power and the object of thy mercy.

O source of life and of grace, refuge of sinners, I have recourse to thee, that thou mayest deliver me from sin and preserve me from eternal death. Take me under thy protection, O holy Virgin ; permit me to share thy privileges, and let me

obtain by thy dignity and thy merit that to which I have no right, on account of my iniquities : that my last hour—the hour on which my eternity depends—may be under thy protection, and that it may honour the joyful moment of the Incarnation, when God became Man and thou didst become the Mother of God.

O Thou who art both Virgin and Mother ! O sacred temple of the Divinity ! O marvel of Heaven and earth ! O Mother of God, I am thine by right of thy dignity, but I desire to belong to thee by my own choice and by my own free-will. I give myself to thee and to Thy Son Jesus Christ our Lord. I will not pass a single day without rendering to Him and to thee some special homage and some testimony of the dependence and servitude in which I desire to die and to live for ever. Amen. Ave Maria.

ROSARY OF THE HOLY LOVE OF JESUS TO BE USED
DURING THE THANKSGIVING AFTER COMMUNION.

This Rosary begins with the prayer, “Veni, sancte Spiritus, reple tuorum corda fidelium et tui amoris in eis ignem accende”—“Come, O Holy Spirit, fill the hearts of Thy people, and kindle in them the fire of Thy love.”

At each small bead one says these words, taken partly from the Gospel (S. John xxi. 15) and partly from S. Augustine (“Manual,” c. x.), in imitation of S. Peter, who answered three times *Amo te* to our Lord, when, after His Resurrection, He asked if he loved Him : “Amo te, amantissime Jesu ; amo te, bonitas infinita ; amo te ex toto corde meo, ex tota anima mea, et ex totis viribus meis et magis atque magis amare volo”—“I love

Thee, O most love-worthy Jesus ; I love Thee, O infinite Goodness ; I love Thee with all my heart, with all my soul, and with all my strength ; and I desire to love Thee ever more and more."

At the large beads of the Rosary one says these words of S. Augustine : " O ignis qui semper ardes et nunquam extingueris, O amor qui semper ferves et nunquam tepescis, accende me, accende me totum, ut totus diligam te "—" O fire, who art always burning, and who never diest out ; O love who art always fervent, and who never growest cold, enkindle me, inflame me, that I may be wholly consumed by love for thee."

This exercise is excellent after Holy Communion, for having in us at that time in a special way the love of the Father, of the Son, and of the Holy Spirit, together with the divine Heart and holy Soul of Jesus, and all the faculties of His Divinity and of His Humanity, we have more than ever the right to make use of all these things as of things belonging absolutely to us, in order to love Jesus. It is then that we can affirm to Him with truth : " Amo te, amantissime Jesu, amo te. . . ."

It is also well, after Holy Communion, to repeat this verse of the Psalmist : " Benedic, anima mea, Domino ; et omnia quæ intra me sunt, nomini sancto ejus "—" Praise the Lord, O my soul, and all that is within thee, bless His holy Name " (Ps. cii. 1), understanding these words as applying to Jesus, Who is then within us, the Soul of our soul ; understanding them, also, as applying to the most Holy Trinity and to all the wonders of Heaven and earth which we possess in the Holy Eucharist—the epitome of all the marvels of God. We should pray, now that we possess all this

within us, that all may be employed in blessing and glorifying Jesus for us, and in glorifying and loving the Blessed Trinity and the fulness of the Divinity which dwelleth in Jesus.

VI. CHRISTIAN PROFESSIONS.

The Christian life and holiness is established on eight principal foundations, the first of which is faith ; the second, hatred of sin ; the third, humility ; the fourth, the abnegation of self, of the world, and of all things ; the fifth, submission and the abandonment of oneself to the will of God ; the sixth, the love of Jesus and of His holy Mother ; the seventh, the love of the Cross ; the eighth, charity towards one's neighbour. These are the principles of heavenly theology, of Christian philosophy, of the science of the Saints, which our Lord Jesus Christ drew from the bosom of His Father, which He brought down to us on earth, which He taught by His words and even more by His example, and which we are bound to follow if we desire to be Christians. It is to this that we engaged ourselves by the promises and solemn profession of our Baptism, and for this reason it is most important that we should renew this profession, as contained in the following acts, of which you can repeat one or all each day of the week.

SUNDAY.

A PROFESSION OF CHRISTIAN FAITH.

O Jesus, I adore Thee as the Author and Finisher of our Faith, as the eternal Light, and as the source of all light. I give Thee infinite thanks that it

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hath pleased Thee, in Thy great mercy, to call me from the darkness of sin and hell into Thy glorious light, which is the light of faith. I beg Thy forgiveness a thousand times in that I have not allowed myself to be guided in the past by this divine light, acknowledging that I have oft deserved, by the wrong use I have made of it, to be deprived thereof ; and protesting that I desire henceforth to live only according to the word of the Apostle, who asserts that the just live by faith (Rom. i. 17). To this end I give myself to the Spirit of Thy holy Faith ; and in the power of this Spirit, and in union with the most lively and perfect faith of Thy blessed Mother, of Thy holy Apostles, and of all Thy holy Church, I profess, before Heaven and earth, and am ready, with the help of Thy grace, to do so in presence of all the enemies of this Faith :

1. That I believe firmly all that Thou dost teach us, by Thyself, or by Thy holy Church.

2. That I am willing to shed my blood and lay down my life, to endure all kinds of torments, rather than renounce in a single point this belief, or adhere, in ever so slight a degree, to errors which are opposed to it.

3. That I desire to live and to conduct myself henceforward, not according to my senses, like the brute beasts, or according to the light of human reason alone, like the philosophers, but according to the light of faith, like a true Christian, and according to the maxims of this same Faith which Thou hast left us in Thy holy Gospel.

Preserve and strengthen in me, O my Saviour, these holy resolutions, and give me grace to keep them perfectly, for the glory of Thy holy Name.

MONDAY.

A CHRISTIAN PROFESSION OF HATRED OF SIN.

O Jesus, I adore Thee in Thine unspeakable holiness and in the infinite hatred that Thou hast for sin. I ask Thy forgiveness, from the depths of my heart, for all the sins which I have committed during all my life. I give myself to Thy spirit of holiness and of hatred for sin. In this spirit I profess :

1. That I hate and loathe sin, more than death, more than the Devil, more than hell, more than all the most detestable things one can imagine.

2. That I hate nothing save sin alone, and that I will never of set purpose grieve for aught save for the offences committed against Thy divine Majesty ; for there is nothing in the world which merits our enmity or which deserves to be the cause of our sadness, save this infernal monster.

3. That I hate sin to such a degree that, did I behold all the torments of earth and hell on one side and one single sin on the other, I would, aided by Thy grace, choose the first rather than the second. O my God, preserve and increase in my heart ever more and more this hatred of sin.

TUESDAY.

A PROFESSION OF CHRISTIAN HUMILITY.

O most adorable and most humble Jesus, I adore and bless Thee in Thy most deep humility. I abase myself in Thy presence, and am confounded at the sight of my pride and vanity, for which I most humbly ask Thy forgiveness. I give myself, with all my heart, to Thy spirit of humility. In this spirit, and with all the humility of Heaven

and earth, plunged in the abyss of my nothingness, I acknowledge in presence of the whole world :

1. That I am nothing, that I possess nothing, that I am capable of nothing, that I know nothing, that I am worth nothing, and that consequently I have, of myself, no strength to resist the least evil or to accomplish the least good.

2. That of myself I am capable of all the crimes of Judas, of Pilate, of Herod, of Lucifer, of Antichrist, and of all the sins of earth and of hell ; and that if Thou didst not sustain me by Thy great goodness, I should fall into a hell of all kind of abominations.

3. That I deserve the wrath of God and of all God's creatures, and everlasting punishment.

This is my portion ; this is my subject for boasting ; I have none other.

For this reason I profess :

1. That I purpose to humble myself to all creatures, considering and esteeming myself, and desiring to be considered and treated in all things, as the lowest of mankind.

2. That I hold in abhorrence all praise, honour, and glory as a curse and a poison, according to Thy words, O my Saviour : " Woe unto you when men shall praise you " (S. Luke vi. 26) ; that I purpose to embrace and love all contempt and humiliation as the due of a miserable lost creature such as I am, in my character of sinner and child of Adam, of accursed child of wrath.

3. That I desire to be *nothing* in my own esteem and in the esteem of others, so as henceforth to have no self-seeking, no consideration, no esteem of myself ; and, similarly, that I desire to be considered and esteemed by no one, desiring that Thou alone shouldst be considered and esteemed.

Good Jesus, eternal Truth, do Thou imprint deeply these truths in my heart, and grant that I may carry them out in practice by Thy great mercy and for Thy greater glory.

Domine Jesu Christe,	O Lord Jesus Christ, we acknowledge
Nihil sumus,	That we are nothing,
Nihil possumus,	That we are capable of nothing,
Nihil valemus,	That we are worth nothing,
Nihil habemus præter pec- catum,	That we possess nothing save sin alone,
Servi inutiles sumus,	That we are unprofitable servants,
Natura filii iræ,	That by nature we are children of wrath,
Novissimi virorum,	That we are the lowest of mankind,
Et primi peccatorum.	That we are the chiefest of sinners ;
Nobis igitur confusio et ignominia.	To us, therefore, belong all confusion and ignominy,
Tibi autem honor et gloria in sæcula sæculorum.	And to Thee all honour and glory for ever and ever.
Amen.	Amen.
Domine Jesu Christe, mise- rere nobis.	O Lord Jesus Christ, have mercy on us.

WEDNESDAY.

A PROFESSION OF CHRISTIAN SELF-ABNEGATION.

O Jesus, my Lord and my God, I adore Thee, uttering these words : " Whoso will come after Me, let him take up his cross and follow Me " (S. Matt. xvi. 24), and " Whoso doth not renounce all things cannot be My disciple " (S. Luke xiv. 33). I give myself to the spirit of light and grace with which Thou didst utter them, that I may recognize their importance, and that I may put them into practice. By this divine light I recognize three

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great truths, which oblige me to renounce myself and all things. For I see :

1. That Thou alone art worthy to exist and to act, and that, consequently, all other beings deserve to be reduced to nothingness in Thy presence.

2. That in order to be and to live in Thee, according to Thine ardent desire, I must renounce myself and all things else, because of the corruption with which sin has infected both me and all things.

3. That by mysins I have deserved to be deprived of everything, even of my life and of my very being.

For these reasons, in the strength of Thy grace, and in union with the love which impelled Thee to live denuded of all the things of this world ; by the virtue of that divine Spirit which caused Thee to utter those terrible words, “ I pray not for the world ” (S. John xvii. 9), and those others, speaking of Thine Apostles, “ They are not of the world, as I am not of the world.” I profess :

1. That I purpose henceforward to consider the world as excommunicate, as damned, as a hell, and to renounce, wholly and for ever, all its honours, riches, and pleasures.

2. That I purpose to take no satisfaction, no pleasure, and no repose of mind in any of these things, but to use them as not abusing them—that is to say, without attaching any importance to them, or in any way depending on them, but of necessity only, in obedience to Thy holy Will which so ordains, and for Thy glory alone.

3. That I purpose to live in this world of the old Adam, as not *of* it, but as a citizen of the other world, the world of the new Adam, which is Heaven. That I even purpose to live in it as in a hell—that is to say, not only with detachment, but with hatred, hostility, and horror for all

therein ; with affection and longing for the world to come ; with patience for the present time, enduring it as Thou dost endure it, my Saviour, notwithstanding the deep hatred that Thou hast for it, and the infinite desire Thou hast to destroy it and to reduce it to ashes, which desire Thou wilt accomplish in the day of Thy wrath. Grant, O Lord, that I may live in this world as a truly Christian soul would live in hell if she were there at Thy command. Grant me so to live on earth that my mind, my heart, and my conversation, may be in Heaven and in Thee, Who art my heaven, my paradise, my world, and my all.

Besides this, O my Saviour, I purpose to go yet further : I purpose to obey Thy word by which Thou dost declare that, if I desire to come after Thee, I must not only renounce all things, but must also renounce myself. To this end I give myself to the power of the divine love which impelled Thee to renounce Thyself ; and in union with this same love I profess :

1. That I renounce wholly and for ever all the old Adam that is in me.

2. That I purpose to lay down at Thy feet, as far as is possible, mine intelligence, my self-love, my will, my life, my whole being ; beseeching Thee most humbly Thyself to destroy me by Thy power, that Thou mayst establish Thyself in me in order to live, to reign, and to fulfil all Thy purposes in me ; that so I may no longer live, no longer speak, no longer act, in and of myself, but in Thee and by Thee.

3. I make this profession, not only for the present time, but for every moment and for every action of my life, and I implore Thee with all my heart thus to accept it and to grant me grace

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to put it into practice, that I may say with Thy holy Apostle : " Vivo, jam non ego : vivit vero in me Christus "—" I live, yet not I, but it is Jesus Christ Who liveth in me " (Gal. xi. 20).

THURSDAY.

A PROFESSION OF SUBMISSION AND ABANDONMENT OF SELF TO THE DIVINE WILL.

O my Saviour, I adore Thee, speaking these divine words : " I came down from Heaven not to do Mine own will, but the will of Him Who sent Me " (S. John vi. 38). I adore Thee in the perfect submission which Thou didst manifest in all things to the will of Thy Father. I ask Thy forgiveness for my frequent opposition to Thy holy Will, and I give myself to Thy Spirit, to follow Thee henceforth in the practice of this virtue of submission. By the light of this divine Spirit, I recognize that it is Thy holy Will which governs and disposes all things, either by an absolute command or by permission. I recognize that Thou hast placed me on earth solely to do Thy Will, and that consequently this Thy Will is my object, my centre, my element, and my supreme good. Therefore, in union with the most perfect submission which Thou, Thy holy Mother, and all Thy Saints, showed to the divine Will, I profess :

1. That I renounce, wholly and for ever, my will and all my desires and inclinations, and that I desire never to have a will other than Thine ; to keep my gaze fixed on it ; to obey it in all things as perfectly as I can, and to yield myself up to it body and soul, in life and in death, for time and for eternity.

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2. That I would rather die, or even endure a thousand hells, than to do anything with intention and deliberation against Thy most holy Will.

3. That I desire, neither in life nor death, in this world nor in the world to come, any treasure, any glory, any joy, any content, any paradise, other than Thy most adorable Will. O most dear Will of my God, Thou art henceforth my heart, my soul, my life, my strength, my riches, my joy, my honour, my crown, mine empire, and my supreme good. Oh, live and reign in me perfectly for ever !

FRIDAY.

A PROFESSION OF LOVE FOR JESUS AND MARY.

O most love-worthy Jesus, O most dear Mary, Mother of my Jesus, I honour you in all your perfections and in the deep love you bear one to the other. I ask your forgiveness for having, up to the present time, loved you so imperfectly, for having so oft offended you. I give myself wholly to the divine love which unites you, and in union with this love, and with all the love of Heaven and earth, acknowledging that I am in the world solely to love and glorify you, I profess :

1. That I desire to serve and love you with all my strength.

2. That I purpose to perform all my actions as perfectly as I can for love of you.

3. That I would rather die than give to another the least spark of love which I owe to you.

4. That I desire to find my happiness and my delight in honouring, serving, and loving you.

5. That I will do all I can to cause others to love and glorify you.

PROFESSION OF LOVE FOR THE CROSS.

O Jesus, my crucified Love, I adore Thee in all Thy sufferings. I ask Thy forgiveness for having so often failed to bear as I ought the afflictions Thou hast been pleased to send me. I give myself to the spirit of Thy Cross, and in this spirit and with all the love of Heaven and earth I accept with all my heart, for love of Thee, all the crosses of mind and body which it shall please Thee to send me. And I profess that I desire to find my glory, my treasure, and my felicity, in Thy Cross—that is to say, in humiliation, privation, and suffering, saying with S. Paul: “Mihi autem absit gloriari, nisi in cruce Domini nostri Jesu Christi”—“God forbid that I should glory save in the Cross of my Lord Jesus Christ” (Gal. vi. 14).

SATURDAY.

A PROFESSION OF CHRISTIAN CHARITY TOWARDS
OUR NEIGHBOUR.

O Jesus, God of love, I adore Thee in Thine exceeding charity, and I ask Thy forgiveness for all the offences that I have ever committed against this, the queen of all virtues. I give myself to Thy spirit of charity, and in this spirit and in union with the charity of Thy holy Mother and of all Thy Saints I profess:

1. That I hate *nothing* save sin alone.
2. That I love all mankind for love of Thee.
3. That I purpose never to think or speak evil of anyone; never to do them any wrong, but to think, judge, and speak well of everyone; to excuse and bear with the faults of others; to make

excuses for everyone ; to have pity on the bodily and spiritual miseries of my neighbour ; to strive to do him good, and to bear myself to each and all with gentleness, benevolence, and charity. O eternal Charity, I give myself to Thee. Destroy in me all that is opposed to Thee, and establish Thy reign in my heart and in the hearts of all Christians.

VII. ACTS OF LOVE TO THE SACRED HEART.

1. O admirable Heart of my Jesus, how it doth rejoice my heart to see in Thee all the grandeur, all the treasures, and all the marvels which are contained in all things, both create and increate !

2. O divine Heart ! Who art the first object of the love of the eternal Father, Who art also the first object of Thine own love, I give myself to Thee, that I may be plunged in the abyss of this same love for ever.

3. O adorable Heart of the Son of Mary ! my heart is full of joy to know that Thou hast more love for this most love-worthy Virgin than for all created beings, and that her love for Thee surpasseth that of all other creatures. Oh, I yield up my whole heart to this mutual love of Son and Mother !

4. O most love-worthy Heart of my Saviour ! I offer Thee all the love that burns for Thee in the hearts of all the lovers of God, and I pray them to unite my heart with theirs in this same love.

5. O Jesus ! rightful King and Sovereign of all hearts, be Thou the King of my heart, and grant that I may be all heart and all love for Thee, as Thou art all heart and all love for me.

6. O most kind Jesus ! whither shall I flee from Thy justice if Thou wilt not hide me in Thy heart ?

7. O admirable Heart ! principle of life, grant me to live only in Thee and for Thee.

8. O most love-worthy Heart ! how dear have I cost Thee, for Thou hast bought me at the price of the last drop of Thy Blood ! Oh, how gladly would my heart shed the last drop of its blood for Thee !

9. O most bountiful Heart ! Thou hast showered on me

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Thy graces and Thy favours. May all the pulsations of my heart be so many acts of love and praise to Thee !

10. O most gentle Heart ! Thou hast never let a moment pass without loving me ; oh, let my heart beat only for Thee !

11. O most charitable Heart ! Who died to give me life, grant me to live Thy life and die Thy death, for Thy love's sake.

12. O Jesus ! Thy Heart is all burning with most pure love for me ; grant that I, too, may love Thee, not for my own interest, whether temporal or eternal, but purely and solely for love of Thee.

13. O my Jesus ! Thy divine Father hath put all things into Thy hands, and Thy love holds Thy hands open, that Thou mayst bestow them all on me ; grant that all I have and all I am may be wholly Thine for ever.

14. O God of my heart ! grant that Thy love, which caused Thee to die for me, may cause me too to die for Thee.

15. O immeasurable Heart ! what is there greater than Thou art ? Where find anything greater than that Heart to Whom I have given mine ?

16. O Heart of Jesus ! It is Thou Who hast given me my Jesus to be my treasure, my glory, my life, and my all ; make me, I pray Thee, wholly His.

17. O only-begotten Son of God ! how can it be that, being the Son of so good a Father, Thou art willing to have so sinful a brother as I — and one who hath so often offended Thine adorable Father ?

18. O Heart full of wisdom and light ! Who dost ever think of me, and even of the least things which concern me, grant that my mind and my heart may so cleave to Thee that I may serve Thee faithfully in small things as in great.

19. O all-powerful Heart ! employ Thy might, I beseech Thee, in destroying in my heart all that is displeasing to Thee.

20. O immeasurable Heart ! Who dost love me in all places, grant that I too may love Thee in all places and in all things.

21. O most constant Heart ! Who dost love Thy friends more in adversity than in prosperity, grant that I may love Thee even more in time of affliction than in time of consolation.

22. O Heart of the King of the humble ! abyss of

humility, annihilate in me all that is opposed to this holy virtue, and make it to reign perfectly in my heart.

23. O most obedient Heart ! Who didst will rather to lay down Thy life than to refuse obedience to Thy Father, make me tenderly to love this holy virtue without which it is impossible to please my God.

24. O Heart, more infinitely pure than all angelic hearts, and Who art the source of all purity, imprint in my heart a very great love for the virtue of purity and an infinite horror of all that is opposed to it !

25. O Heart ! ardent furnace of love, destroy and consume in us all that is opposed to this divine virtue, and make it reign in the hearts of all the children of God.

26. O divine Heart ! Who can comprehend the infinite hatred Thou hast of sin ? Imprint this hatred, I beseech Thee, in our hearts, and grant that we may hate naught else in the world save this infernal monster, who is the sole object of Thy hate.

27. O Father of Jesus ! love Thy Son Jesus for me, and make me to share in the love Thou dost bear Him.

28. O Jesus ! love Thy Father for me, and inflame my heart with the love Thou dost bear Him.

29. O adorable Spirit ! Who art all love, all charity, love, I beseech Thee, my tender Father and my most love-worthy Jesus for me, and change my whole heart into love for them.

30. O Jesus ! only-begotten Son of God, only Son of Mary, love Thy holy Mother for me, and inflame my heart with the love Thou dost bear her.

31. O Mother of Love ! love for me Thy Jesus and mine, and make me to share in the love Thou hast for Him.

32. O blessed S. Joseph, S. Gabriel, S. Joachim, S. Anne, S. John the Baptist, S. John the Evangelist, S. Lazarus, S. Magdalene, S. Martha, all ye holy Apostles and Disciples of Jesus, all ye holy Martyrs, all ye holy Priests and Levites, all ye holy Virgins, and all ye other Saints especially beloved by the Hearts of Jesus and Mary, love Jesus and Mary, and beseech them to fashion me after their Hearts, to number me amongst the children of their Hearts, and to unite me for ever with the love you bear them.

33. O my Jesus ! as Thy Father in giving Thee to me hath also given me all things, all the hearts of the universe belong to me ; I offer Thee, therefore, all these hearts, and I desire to love Thee with all the love of which they

were capable when Thou didst create them in order to love Thee.

34. O my Jesus ! didst Thou not declare that Thou didst come down to earth to kindle a fire, and that Thou hadst no more fervent desire than this fire should kindle all hearts ? Whence comes it, then, that the earth is full of hearts which are ice to Thee ? It is sin which is the sole cause of this. O accursed sin ! how willingly would I consent to be reduced to ashes, so thou wert destroyed in the souls of men !

35. O Heart of my Jesus ! immense furnace of love, dart out Thy sacred flames into all the hearts of the universe, that Thou mayst enlighten them with Thy heavenly light, and consume them with Thy divine fires.

36. O good Jesus ! Who hast so loved the Cross for love of me, that Thy Holy Spirit doth call the day of Thy great suffering, the day of the joy of Thy Heart ; grant that I, too, may love and accept with all my heart all the crosses that may come to me, for love of my crucified Saviour.

37. O most loving Hearts of Jesus and of Mary ! Who are but one Heart by unity of mind, of will, and of affection, grant that Your unworthy child may have but one heart with You, and all other hearts which belong to You.

38. O Heart of Jesus ! as the Father of mercies and the God of all consolations hath given Thee to me in giving me my Jesus, and as Thou art, therefore, verily my heart ; love, I beseech Thee, for me, all I ought to love, in the way that my God desires of me.

39. O Hearts of Jesus and of Mary ! inestimable treasure-houses of all good gifts, be You mine only treasure, my refuge and my safeguard. It is to You that I will have recourse in all my needs and necessities ; for even should the hearts of all mankind deceive me and forsake me, it is my firm trust that the most kind and most faithful Hearts of my loving Jesus and His gentle Mother will never deceive or forsake me.

40. Give ear, give ear, O ardent furnace of love ! It is a little straw which prays most humbly and most earnestly to be plunged, absorbed, lost, devoured, and consumed for ever in the abyss of Thy sacred flames.*

* "Le Cœur Admirable," tome viii., p. 304.

DEDICATION OF THIS BOOK.

O Jesus, be Thou All—All on earth, as Thou art All in Heaven, All in all men and in all things. Be Thou All in this little work which has from Thee all that is good in it ; which speaks only of Thee or for Thee, and which is intended to form Thee and establish Thee in the souls of those who shall make use of it. May all such see therein only Jesus, may they learn therein only to love and glorify Jesus. Be Thou All, O Jesus, in him who wrote it and in those who read it ; for Thou knowest, O my All, that I will never have, in life or in death, any other purpose or desire than to see Thee living and reigning in all men and in all things. Do Thou live, therefore, O Jesus, do Thou live and reign in us ; for whereas those unhappy ones of whom Thou dost speak in Thy holy Gospel did declare of Thee, “ *Nolumus nunc regnare super nos* ”—“ We will not have him to reign over us ” (S. Luke xix. 14), we, on the contrary we will cry aloud before Heaven and earth : “ *Volumus, Domine Jesu, te regnare super nos* ”—“ We will have Thee, Lord Jesus, to reign over us.” Do Thou, therefore, O my Jesus, live and reign in us perfectly and absolutely, that we may sing eternally this heavenly song : “ *Omnia in omnibus, Jesus* ”—“ Jesus is All in all.” Glory to Jesus ! Glory to this great Jesus Who is All ! Glory to this great All which is Jesus ! Glory to Jesus ! Glory to Jesus !

THE END.

